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THE WORKS OF JOHN WESLEY

VOLUME XIV

Grammars, Musical Works, Letters, Scripture Index, Subject Index

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A SHORT ENGLISH GRAMMAR

[PUBLISHED IN THE YEAR 1748.]

SECTION I.

OF LETTERS.

1. LETTERS are either Vowels or Consonants.

2. A Vowel is a letter that may be pronounced alone; as, a, e, i, o, u. A Consonant is a letter that cannot be pronounced without a Vowel; as, b, c, d.

3. A Diphthong is two or more Vowels put together, and pronounced like one; as, au, owe.

4. A Syllable is a Vowel or Diphthong, either single, or pronounced with a Consonant.

5. There are in English twenty-four letters; a, b, c, d, e, f, g, h, i j, k, l, m, n, o, p, q, r, s, t, u v, w, x, y, z.

SECTION II.

OF NOUNS.

1. THERE are seven sorts of words; a Noun, a Pronoun, a Verb, a Participle, an Adverb, a Conjunction, and a Preposition.

2. The three former of these are declinable, that is, often vary their terminations.

3. A Noun is the name of a thing.

4. Nouns are either Substantives or Adjectives.

5. A Substantive is a Noun that may stand by itself; as, a man. An Adjective is a Noun that is always joined with a Substantive; as, good.

6. There are three Genders, the Masculine, the Feminine, and the Neuter.

7. But Nouns have no Genders.

8. A Case is the variation of the last syllable.

9. But Nouns in English have no Cases.

10. The Number of Nouns are two: The Singular, which speaks of one thing; as, a stone: The Plural, which speaks of more than one; as, stones.

11. The Plural Number of Nouns is formed by adding s to the Singular; as, a book, books.

12. But in Nouns ending in ch, sh, ss, or x, by adding es; as, a fox, foxes.

13. Nouns ending in f, or fe, change it into ves; as, a wife, wives.

14. Only those ending in oof, ff, rf, and a few others, are regular; as, a roof, roofs.

15. Nouns ending in y, form the Plural in ies; as, a city, cities.

16. Only those ending in a diphthong are regular; as, a boy, boys.

17. A man has in the Plural, men; a woman, women; a child, children; an ox, oxen; a goose, geese; a foot, feet; a tooth, teeth; a mouse, mice; a louse, lice; a die, dice; a penny, pence.

18. All Adjectives are indeclinable, having no variation either of Gender, Case, or Number.

19. Adjectives have three Degrees of Comparison; the Positive, Comparative, and Superlative.

20. The Comparative Degree is formed by adding er to the Positive; the Superlative, by adding est; as, rich, richer, richest.

21. But in the following Adjectives thus:—

Good	better	best
bad	worse	worst
little	less	least
much, many	more	most

SECTION III.

OF PRONOUNS.

1. A Pronoun is a sort of word which is put for a Noun.

2. There are sixteen: I, thou, he; my or mine; thy or thine; his, her; our, your, their; this, that; what, which, who, whose.

3. My, thy, his, her, our, your, their, this, that, which, what, who, whose, are indeclinable.

4. The other Pronouns are declined thus :—

	Singular.	*Plural.*
	I, me	we, us
5.	Thou, thee	ye, you
6.	He, him, *Masculine*	they, them
	She, her, *Feminine*	
	It, *Neuter*	

7. Who, whom, is either Singular or Plural.

8. This has in the Plural, these; that, those.

9. Her, our, your, their, at the end of a sentence, take s; as, "It is hers."

10. That is often used for who, or which; as, "The man that spoke," for "who spoke."

11. We say, "Thou, Thee," when we speak to God; "You," when we speak to men.

12. Pronouns have also three Persons: I, we, are of the First Person; thou, you, of the Second; and all the rest of the Third.

SECTION IV.

OF VERBS.

1. A Verb is a sort of word that expresses either doing, and then it is called an Active; suffering, and then it is called a Passive; or being, and then it is called a Neuter, Verb.

2. Verbs are not only varied by Numbers and Persons, but also by Moods, Tenses, and Conjugations.

3. There are four Moods: (1.) The Indicative, which shows that a thing is done: (2.) The Imperative, which commands it to be done: (3.) The Subjunctive, which generally follows another Verb, and expresses that a thing may, can, or should be done: And, (4.) The Infinitive, which has neither Number nor Person.

4. There are five Tenses: (1.) The Present Tense, which speaks of the present time: (2.) The Preterimperfect, which speaks of the time not perfectly past: (3.) The Preterperfect,

which speaks of the time perfectly past: (4.) The Preterpluperfect, which speaks of the time that is more than perfectly past: And, (5.) The Future, which speaks of the time to come.

5. A Conjugation is the manner of varying the beginning or ending of Verbs, in their several Moods.

6. There is but one Conjugation in English.

SECTION V.

OF AUXILIARY VERBS.

1. Those are called Auxiliary Verbs which are used in forming the Moods and Tenses of all other Verbs.

2. There are two Auxiliary Verbs, "to have," and "to be," beside the Defective ones following:—

3. *Indic. Pres. Sin.* I can, thou canst, he can.
Pl. We can, ye can, they can.
Imp. Sin. I could, thou couldest, he could.
Pl. We could, ye could, they could.

4. *Ind. Pres.* I may, thou mayest, he may, &c.
Imp. I might, thou mightest, he might, &c.

5. *Ind. Pres.* I shall, thou shalt, he shall, &c.
Imp. I should, thou shouldest, he should, &c.

6. *Ind. Pres.* I will, thou wilt, he will, &c.
Imp. I would, thou wouldest, he would, &c.

7. *Ind. Pres.* and *Imp.* I must, thou must, &c.

8. *Ind. Pres.* and *Imp.* I ought, thou oughtest, &c.

9. "To have" is conjugated thus:—

INDICATIVE MOOD.

Pres. Sin. I have, thou hast, he has or hath.
Pl. We have, ye have, they have.
Imp. Sin. I had, thou hadst, he had.
Pl. We had, ye had, they had.
Perf. Sin. I have had, thou hast had, he has had.
Pl. We have had, ye have had, they have had.
Preterplu. Sin. I had had, thou hadst had, he had had.
Pl. We had had, ye had had, they had had.

Fut. Sin. I shall or will have, thou shalt or wilt have, he shall or will have.

Pl. We shall or will have, ye shall or will have, they shall or will have.

IMPERATIVE MOOD.

Sin. Have thou. *Pl.* Have ye.

SUBJUNCTIVE MOOD.

Pres. Sin. I may have, thou mayest have, he may have.

Pl. We may have, ye may have, they may have.

Imp. Sin. I might have, thou mightest have, he might have.

Pl. We might have, ye might have, they might have.

Perf. Sin. I may have had, thou mayest have had, he may have had.

Pl. We may have had, ye may have had, they may have had.

Preterplu. Sin. I might have had, thou mightest have had, he might have had.

Pl. We might have had, ye might have had, they might have had.

Fut. Sin. I should have had, thou shouldest have had, he should have had.

Pl. We should have had, ye should have had, they should have had.

INFINITIVE MOOD.

Pres. To have. *Perf.* To have had.

PARTICIPLES.

Active, Having. *Passive,* Had.

10. A Participle is a sort of word that has Numbers, Genders, and Cases like a Noun, and Tenses like a Verb.

11. Some Participles are Active; some Passive.

12. Again: Some are of the Present, and some of the Preterperfect, Tense.

13. "To be" is conjugated thus:—

INDICATIVE MOOD.

Pres. Sin. I am, thou art, he is.

Pl. We are, ye are, they are.

Imp. Sin. I was, thou wast, he was.
Pl. We were, ye were, they were.
Perf. Sin. I have been, thou hast been, he has been.
Pl. We have been, ye have been, they have been.
Preterplu. Sin. I had been, thou hadst been, he had been.
Pl. We had been, ye had been, they had been.
Fut. Sin. I will or shall be, thou wilt or shalt be, he will or shall be.
Pl. We will or shall be, ye will or shall be, they will or shall be.

IMPERATIVE MOOD.

Sin. Be thou. *Pl.* Be ye.

SUBJUNCTIVE MOOD.

Pres. Sin. I may be, thou mayest be, he may be.
Pl. We may be, ye may be, they may be.
Imp. Sin. I were, thou wert, he were; or, I might be, thou mightest be, he might be.
Pl. We were, ye were, they were; or, we might be, ye might be, they might be.
Perf. Sin. I may have been, thou mayest have been, he may have been.
Pl. We, ye, they may have been.
Preterplu. Sin. I might have been, thou mightest have been, he might have been.
Pl. We, ye, they might have been.
Fut. Sin. I should have been, thou shouldest have been, he should have been.
Pl. We, ye, they should have been.

INFINITIVE MOOD.

Pres. To be. *Perf.* To have been.

PARTICIPLES.

Active, Being. *Passive,* Been.

14. The old Auxiliary Verb, "To do," is conjugated thus:—
Indic. Pres. Sin. I do, thou doest, he does or doeth.
Pl. We, ye, they do.
Imp. Sin. I did, thou didst, he did.
Pl. We, ye, they did.

PARTICIPLES.

Active, Doing. *Passive,* Done.

SECTION VI.

OF REGULAR VERBS.

A Regular Verb is conjugated thus :—

INDICATIVE MOOD.

Pres. Sin. I fear, thou fearest, he feareth or fears.
Pl. We fear, ye fear, they fear.
Imp. Sin. I feared, thou fearedst, he feared.
Pl. We feared, ye feared, they feared.
Perf. Sin. I have feared, thou hast feared, he hath feared.
Pl. We have feared, ye have feared, they have feared.
Preterplu. Sin. I had feared, thou hadst feared, he had feared.
Pl. We had feared, ye had feared, they had feared.
Fut. Sin. I shall or will fear, thou shalt or wilt fear, he shall or will fear.
Pl. We, ye, they shall or will fear.

IMPERATIVE MOOD.

Sin. Fear thou. *Pl.* Fear ye.

SUBJUNCTIVE MOOD.

Pres. Sin. I may fear, thou mayest fear, &c.
Imp. Sin. I might fear, thou mightest fear, &c.
Perf. Sin. I may have feared, &c.
Preterplu. Sin. I might have feared, &c.
Fut. Sin. I should have feared, &c.

INFINITIVE MOOD.

Pres. To fear. *Perf.* To have feared.

PARTICIPLES.

Active, fearing. *Passive,* feared.

The Passive Voice is only the Auxiliary Verb "To be," conjugated throughout with the Passive Participle.

SECTION VII.

OF IRREGULAR VERBS.

1. The following Verbs form the Imperfect Tense and the Participle Passive irregularly.

2. Where no Participle is set down, it is the same with the Imperfect.

Present	*Imperf.*	*Part. Pass.*
Abide	abode	
Bear	bore, bare	borne
Become	became	become
Begin	began	begun
Bend	bent	
Beseech	besought	
Bid	bad	
Bind	bound	
Bite	bit	
Bled	bled	blooded
Blow	blew	blown
Break	broke	broken
Breed	bred	
Bring	brought	
Burn	burnt	
Buy	bought	
Build	built	
Catch	caught	
Chide	chid	
Chuse	chose	chosen
Cleave	clave or clove	cloven
Cling	clung	
Creep	crept	
Deal	dealt	
Die	died	dead
Dig	dug	
Draw	drew	drawn
Drink	drank or drunk	drunken
Drive	drove	driven
Fall	fell	fallen
Feed	fed	

Present	*Imperf.*	*Part. Pass.*
Feel	felt	
Fight	fought	
Find	found	
Flee	fled	
Fly	flew	flown
Fling	flung	
Forsake	forsook	forsaken
Freeze	froze	frozen
Get	got	
Give	gave	given
Go	went	gone
Grind	ground	
Grow	grew	grown
Hang	hung	
Hide	hid	
Hold	held	
Keep	kept	
Know	knew	known
Lie	lay	laid
Lead	led	
Leave	left	
Lend	lent	
Lose	lost	
Make	made	
Meet	met	
Rend	rent	
Ring	rung	
Rise	rose	
Run	ran	
See	saw	seen
Seek	sought	
Sell	sold	
Send	sent	
Shake	shook	
Shine	shone	
Shoot	shot	
Shrink	shrunk	
Sing	sang or sung	
Sit	sat	
Slay	slew	slain
Sleep	slept	

Present	*Imperf.*	*Part. Pass.*
Slide	slid	
Sling	slung	
Slink	slunk	
Smite	smote	smitten
Speak	spoke	spoken
Speed	sped	
Spend	spent	
Spin	spun	
Spring	sprung	
Stand	stood	
Steal	stole	stolen
Stick	stuck	
Stink	stunk	
Stride	strid	
Strike	struck	
String	strung	
Strive	strove	
Swear	swore	sworn
Sweep	swept	
Swim	swum	
Swing	swung	
Take	took	
Teach	taught	
Tear	tore	torn
Tell	told	
Think	thought	
Throw	threw	thrown
Tread	trod	
Wear	wore	worn
Weave	wove	woven
Weep	wept	
Win	won	
Wind	wound	
Work	wrought	
Wring	wrung	
Write	writ or wrote	written

3. A Verb must always be of the same Number and Person with the Noun or Pronoun going before it; as, "I love you." "Christians love one another."

SECTION VIII.

OF ADVERBS, PREPOSITIONS, AND CONJUNCTIONS.

1. An Adverb is a sort of word which is added to a Verb to perfect, explain, or enlarge its sense.

2. Adverbs are compared like Noun Adjectives.

3. Among these may be reckoned those words expressing some sudden passion, which are commonly called Interjections; as, "ah! oh!"

4. A Preposition is a sort of word which is commonly set before another, or compounded with it; as, "I go to London."

5. A Conjunction is a sort of word which joins words or sentences together; as, and, or.

I cannot but subscribe to the remark of a late eminent writer, that, "in the simplicity of its structure, the English far exceeds all modern tongues;" and, I verily believe, all ancient too; at least, all that I have any acquaintance with; the Greek and Latin in particular.

A SHORT FRENCH GRAMMAR.

[PRINTED IN THE YEAR 1751.]

SECTION I.

OF LETTERS.

1. THE letters in French are twenty-two:
a, b, c, d, e, f, g, h, i j, l, m, n, o, p, q, r, s,
aw, bā, sā, da, a, ef, ja, aush, e, el, em, en, o, pa, kŭ, ar, es,
t, v, u, x, y, z.
ta, va, ŭ, ix, egrec, zed.

2. A sounds like a in all.

3. But before ï or y, like a in face.

4. Ai, eai, ay, ei, sound like ai in pain.

5. Am, like om; an, like ong in song.

6. Aim, em, ain, in, like ang in hāng; but ine like ēen; aine, as in English.

7. In ao the o is not sounded. So *paon*, read paung.

8. Au, eau, sounds like o in host.

9. E commonly sounds like a in face; so does

10. E marked thus é, or before a final z.

11. E final unmarked is not sounded.

12. Eim, ein, sound like eng in strength.

13. Em, like em or om; en, like ong in song.

14. Eu, eui, ieu, oei, oeu, uei, ueu, u, ue, ui, yeu, sound almost alike.

15. Le sounds very short; les, like lay.

16. I and ie final sound like e in he.

17. Ien like ēang. But in *client, convenient, expedient, fient, orient, patient*, like ēong.

18. I before ll is sounded after it; except in words beginning with il; and in *Achille, camomille, imbecille, pupille, mille, ville, tranquille, argille, distiller.*

19. Im, with a consonant following, sounds like ĕm or im; with a vowel following, like ĭm.

20. O sounds like o in post.

21. Oi, oy, oye, eoi, in the first syllable of a word, before l, m, r, and in proper names, sound like waw:

22. Elsewhere, like a in face.

23. But oi before gn sounds almost like wo.

24. Oin sounds like wang. So *point*, read pwang.

25. Ou, aou, oue, like oo in fool.

26. Oui like we.

27. Om like ōm; on like ung.

28. U almost like u in surprise.

29. U is not sounded after q; nor between g and e, or g and i; except in *carquois*, and foreign words.

30. No final consonant, beside, c, f, l, m, n, q, r, is sounded before an initial consonant; except in foreign proper names.

31. A final consonant preceding the initial vowel of a Substantive is sounded as in one word:

32. And so is the final consonant of an Adverb preceding the initial vowel of an Adjective.

33. C final is always sounded; except in *almanac, arsenic, estomac.*

34. A final c following n sounds like g; and so in *second, secret.*

35. C marked thus ç, sounds like s.

36. Ch like sh; except in foreign words.

37. *Ce la* is read slaw; *est ce*, ess.

38. D final before an initial vowel sounds like t.

39. F final is not sounded in *baillif, clef, eteuf, chef d'œuvre; neuf*, new.

40. F before an initial vowel sounds like v.

41. A vowel before gn sounds as if an i followed it.

42. H is rarely sounded in the beginning of a word, never in th.

43. L final is not sounded in *barril, chenil, fils, filleul, fusil, gentil, il, nombril, outil, sourcil.*

44. Ol final sounds like oo in fool; as does ouil in *genouil, verrouil.*

45. N final, or in the end of a syllable before a consonant, sounds as if a g followed.

46. R final is not sounded in the Infinitive Mood of the First and Second Conjugation, nor in Nouns of two or more syllables; except *enfer, fier, hyver, leger.*

47. S between two vowels sounds like z.

48. T before i sounds like s; except in *Aristocratie, Dalmatie, Galasie, minutie, primatie, prophetie.*

49. Ent in the Third Person Plural of Verbs is not sounded.

50. Est before a consonant sounds like ā; before a vowel like āte.

51. *Notre* and *votre* sound note and vote; except in the end of a sentence.

52. X in *dix* and *six*, and between two vowels, sounds like s; in *soixante* and *Bruxelles* like ss.

53. X before co, cu, sounds like s.

54. X in Latin words between two vowels sounds like gz.

SECTION II.

OF NOUNS.

1. *Un* (a) or *le* (the) is prefixed to every Masculine Noun; *une* or *la* to every Feminine; except *Dieu*, and proper names.

2. Nouns ending in ion, in e mute, or derived from the Latin, are generally of the Feminine Gender.

3. Most other Nouns are of the Masculine.

4. The French have no Cases. They supply the place of them by varying the Article thus:—

Singular.

Nom. Acc. *Le Roy*, the King.
Gen. Abl. *Du Roy.*

Plural.

Nom. Acc. *Les Roys.*
Dat. *Aux Roys.*

5. A Feminine Noun has *la, de la, à la,* instead of *le, du, au.*

6. The Plural Number is formed by adding s to the Singular.

7. But Nouns ending in s, x, or z, are not altered. So, *le palais,* Plu. *les palais.*

8. Nouns ending in ail or al form the Plural in aux.

9. Nouns ending in au or eu form the Plural in x.

10. Nouns ending in é form the Plural in z.

11. Nouns ending in t change it into s. So, *enfant, enfans.*

12. *Ayeul* has in the Plural *ayeux; ciel, cieux; œil, yeux.*

13. The Comparative Degree is formed by prefixing *plus* to the Positive. So, *plus sage,* wiser.

14. The Superlative, by prefixing *le* or *la* to the Comparative. So, *le plus sage,* wisest.

15. But in the following words thus:—

Bon, good,	*meilleur,*	*le meilleur.*
mauvais, bad,	*pire,*	*le pire.*
petit, little,	*moindre,*	*le moindre.*

16. In comparing Numbers *de* is used for *que.*

SECTION III.

OF PRONOUNS.

1. THERE are eighteen Pronouns, which are declined thus:—

Sing. N.	*Moi,* I,	Acc. *me.*	Plu. N.	*nous*	Acc. *nous.*
	toi, thou,	*te.*		*vous*	*vous.*
	soi, himself,	*se,*			
	lui, he }	*le,*		*eux,*	*les.*
	elle, she, }	*la,*		*elles,*	*les.*

2. Sing. *Ce, cet,* Mas. } this, Plu. *ces.*
cette, Fem. }
celui, Mas. } that, *ceux.*
celle, Fem. } *celles.*

3. *Ce, cet,* or *cette,* with *là* subjoined, signifies that. So, *ce garçon-là,* that boy.

4. Sing. *Mon,* M. *ma,* F. my, Plu. *mes.*
ton, M. *ta,* F. thy, *tes.*
son, M. *sa,* F. his, *ses.*
notre, our, *nos.*
votre, your, *vos.*
leur, their, *leurs.*

5. Sing. *Le mien, la mienne,* mine,
le tien, thine,
le sien, his, } form the Plural by taking s.
le or *la notre,* ours,
le or *la votre,* yours,
le or *la leur,* theirs,

6. Instead of Pronouns are often used

Où, in which, to which, where, whither:

En, of him, her, it, them; for it, at it, to it, with it or them; hence, thence, some, any, none:

Y, in, of, about it; here, hither, there, thither.

SECTION IV.

OF AUXILIARY VERBS.

1. The Indicative Mood has seven Tenses: Four simple, and three compound.

2. The simple are, the Present, the Imperfect, (which speaks of an action past, without mentioning the time,) the Preterperfect Definite, (which does mention the time,) and the Future.

3. The compound are, the Perfect Indefinite, (which speaks of an action perfectly past, without mentioning the time,) the First Preterpluperfect, which does not, and the Second, which does, specify the time.

4. The Subjunctive Mood has three simple, and four compound Tenses.

5. The simple are, the Present, the First Imperfect, and the Second Imperfect.

6. The compound are, the Preterperfect, the First Preterpluperfect, the Second Preterpluperfect, and the Future.

7. There are two auxiliary Verbs, *avoir* and *être*.

8. *Avoir*, to have, is conjugated thus:—

INDICATIVE MOOD.

Present.

Sing.	*J'ai,*	*tu as,*	*il a.*
	I have,	thou hast,	he hath.
Plu.	*Nous avons,*	*vous avez,*	*ils ont.*
	We have,	you have,	they have.

Imperfect.

Sing.	*J'avois,*	*tu avois,*	*il avoit.*
	I had,	thou hadst,	he had.
Plu.	*avions,*	*aviez,*	*avoient.*
	we had,	ye had,	they had.

Preterperfect Definite.

Sing. *eus,* *eus,* *eut.*
I have had, *&c.*

Plu. *eûmes,* *eûtes,* *eûrent.*
We have had, *&c.*

Future.

Sing. *aurai,* *auras,* *aura.*
I shall *or* will have, *&c.*

Plu. *aurons,* *aurez,* *auront.*
We shall *or* will have, *&c.*

The three compound Tenses are a repetition of the three first simple Tenses, with *eu* subjoined to each Person.

Preterperfect Indefinite.

Sing. *J'ai eu,* &c. Plu. *Nous avons eu,* &c.
I have had. We have had.

First Preterpluperfect.

Sing. *J'avois eu,* &c. Plu. *Nous avions eu,* &c.
I had had. We had had.

Second Preterpluperfect.

Sing. *J'eus eu,* &c. Plu. *Nous eûmes eu,* &c.
I had had. We had had.

IMPERATIVE MOOD.

Sing. *Ayes,* *qu'il aye.*
Have thou, let him have.

Plu. *Ayons,* *qu'ils ayent.*
Let us have, let them have.

SUBJUNCTIVE MOOD

Present.

Sing. *J'aye,* *ayes,* *ait.*
I may *or* can have, *&c.*

Plu. *Ayons,* *ayez,* *ayent.*
We may *or* can have, *&c.*

First Imperfect.

Sing. *J'aurois,* *tu aurois,* *il auroit.*
I should have, *&c.*

Plu. *Nous aurions,* *vouz auriez,* *ils auroient.*
We should have, *&c.*

Second Imperfect.

Sing. *Eusse,* *eusses,* *eusse.*
I might have, *&c.*

Plu. *Eussions,* *eussiez,* *eussent.*
We might have, *&c.*

The four compound Tenses are a repetition of these simple Tenses, and of the Future of the Indicative, with *eu* subjoined to each Person.

Perfect.

Sing. *J'aye eu,* &c. Plu. *Nous ayons eu,* &c.
I may have had.

First Preterpluperfect.

Sing. *J'aurois eu,* &c. Plu. *Nous aurions eu,* &c.
I should have had.

Second Preterpluperfect.

Sing. *J'eusse eu,* &c. Plu. *Nous eussions eu,* &c.
I might have had.

Future.

Sing. *J'aurai eu,* &c. Plu. *Nous aurons eu,* &c.
I shall have had.

INFINITIVE MOOD.

Avoir, To have.

Participles.

Active. *Ayant,* having. Passive. *Eu,* had.

9. *Etre,* to be, is conjugated thus :—

INDICATIVE MOOD.

Present.

Sing. *Je suis, es, est.* Plu. *Sommes, êtes, sont.*
I am, thou art, *&c.*

Imperfect.

Sing. *Etois, etois, etoit.* Plu. *Etions, etiez, etoient.*
I was, *&c.*

Perfect Definite.

Sing. *Fus, fus, fut.* Plu. *Fumes, futes, furent.*
I have been, *&c.*

Future.

Sing. *Serai, seras, sera.* Plu. *Serons, serez, seront.*
I shall *or* will be, *&c.*

The compound Tenses are a repetition of the three first simple Tenses of *avoir,* with *été* subjoined to each Person.

Preterperfect Indefinite.

Sing. *J'ai été,* &c. Plu. *Nous avons été,* &c.
I have been.

First Preterpluperfect.

Sing. *J'avois été,* &c. Plu. *Nous avions été,* &c.
I had been.

Second Preterpluperfect.

Sing. *J'eus été,* &c. Plu. *Nous eûmes été,* &c.
I had been.

IMPERATIVE MOOD.

Sing. *Sois, qu'il soit.* Plu. *Soyons, soyez, qu'ils soient.*
Be thou, *&c.*

SUBJUNCTIVE MOOD.

Present.

Sing. *Je sois, sois, soit.* Plu. *Soyons, soyez, soient.*
I may be.

First Imperfect.

Sing. *Serois, serois, seroit.* Plu. *Serions, seriez, seroient.*
I should be.

Second Imperfect (never used).

Sing. *Fusse, fusses, fut.* Plu. *Fussions, fussiez, fussent.*
I might be, *&c.*

The compound Tenses are a repetition of these simple Tenses, and of the Future of the Indicative of *avoir,* with *été* subjoined.

Perfect.

Sing. *J'aye été,* &c. Plu. *Nous ayons été,* &c.
I may have been.

First Preterpluperfect.

Sing. *J'aurois été,* &c. Plu. *Nous aurions été,* &c.
I should have been.

Second Preterpluperfect.

Sing. *J'eusse été,* &c. Plu. *Nous eussions été,* &c.
I might have been.

Future.

Sing. *J'aurai été,* &c. Plu. *Nous aurions été,* &c.
I shall have been.

INFINITIVE MOOD.

Etre, to be.

Participles.

Active. *Etant,* being. Passive. *Eté,* been.

SECTION V.

OF REGULAR VERBS.

1. THERE are four Conjugations.

2. A Verb of the First Conjugation forms the Infinitive in *er,* and is conjugated thus :—

INDICATIVE MOOD.

Present.

Sing.	*Je parle,* I speak,	*tu parles,*	*il parle.*
Plu.	*Nous parlons,*	*vous parlez,*	*ils parlent.*

Imperfect.

Sing.	*Je parlois,* I did speak,	*parlois,*	*parloit.*
Plu.	*Parlions,*	*parliez,*	*parloient.*

Preterperfect Definite.

Sing.	*Je parlai,* I have spoken,	*parlas,*	*parlat.*
Plu.	*Parlâmes,*	*parlâtes,*	*parlerent.*

Future.

Sing.	*Je parlerai,* I shall *or* will speak,	*parleras,*	*parlera.*
Plu.	*Parlerons,*	*parlerez,*	*parleront.*

Preterperfect Indefinite.

Sing. *J'ai parlé,* I have spoken, *&c.*
Plu. *Nous avons parlé,* &c.

First Preterpluperfect.

Sing. *J'avois parlé,* I had spoken, *&c.*
Plu. *Nous avions parlé,* &c.

Second Preterpluperfect.

Sing. *J'eus parlé,* I had spoken, *&c.*
Plu. *Nous eûmes parlé,* &c.

IMPERATIVE MOOD.

Sing.	*Parle,* speak ;	*qu'il parle,* let him speak.	
Plu.	*Parlons, parlez,*	*qu'ils parlent.*	

SUBJUNCTIVE MOOD.

Present.

Sing.	*Parle,* I may or can speak,	*parles,*	*parle.*
Plu.	*Parlions,*	*parliez,*	*parlent.*

First Imperfect.

Sing.	*Parlerois,*	*parlerois,*	*parleroit.*
Plu.	*Parlerions,*	*parleriez,*	*parleroient.*

Second Imperfect, if ever used.

Sing.	*Parlasse,*	*parlasses,*	*parlat.*
Plu.	*Parlassions,*	*parlassiez,*	*parlassent.*

Perfect.

Sing. *J'aye,* &c., *parlé.*
Plu. *Nous ayons,* &c., *parlé.*

First Preterpluperfect.

Sing. *J'aurois parlé.*

Second Preterpluperfect.

Sing. *J'eusse,* &c., *parlé.*

Future.

Sing. *J'aurai,* &c., *parlé.*

INFINITIVE MOOD.

Parler, to speak.

Participles.

Active. *Parlant*, speaking. Passive. *Parlé*, spoken.

3. A Verb of the Second Conjugation forms the Infinitive in *ir*, and is conjugated thus :—

INDICATIVE MOOD.

Present.

Sing.	*Je punis*, I punish,	*punis*,	*punit*.
Plu.	*Punissons*,	*punissez*,	*punissent*.

Imperfect.

Sing.	*Je punissois*, I punished,	*punissois*,	*punissoit*.
Plu.	*Punissions*,	*punissiez*,	*punissoient*.

Perfect.

Sing.	*Je punis*, I have punished,	*punis*,	*punit*.
Plu.	*Punîmes*,	*punîtes*,	*punirent*.

Future.

Sing.	*Je punirai*, I will punish,	*puniras*,	*punira*.
Plu.	*Punirons*,	*punirez*,	*puniront*.

The Compound Tenses, in all Conjugations, are formed alike of the Simple Tenses, with the Passive Participle subjoined.

IMPERATIVE MOOD.

	Sing.	*Puni*, punish,	*qu'il punisse*.
Plu.	*Punissons*,	*punissez*,	*qu'ils punissent*.

SUBJUNCTIVE MOOD.

Present.

Sing.	*Je punisse*, I may punish,	*punisses*,	*punisse*.
Plu.	*Punissions*,	*punissiez*,	*punissent*.

First Imperfect.

Sing.	*Je punirois*, I should punish,	*punirois*,	*puniroit*.
Plu.	*Punirions*,	*puniriez*,	*puniroient*

Second Imperfect.

Sing.	*Je punisse,* I should punish,	*punisses,*	*punisse.*
Plu.	*Punissions,*	*punissiez,*	*punissent.*

INFINITIVE MOOD.

Punir, to punish.

Participles.

Active. *Punissant,* punishing. Passive. *Puni,* punished.

4. A Verb of the Third Conjugation forms the Infinitive in *oir,* and is conjugated thus:—

INDICATIVE MOOD.

Present.

Sing.	*Je reçois,* I receive,	*reçois,*	*reçoit.*
Plu.	*Recevons,*	*recevez,*	*reçoivent.*

Imperfect.

Sing.	*Je recevois,* I received,	*recevois,*	*recevoit.*
Plu.	*Recevions,*	*receviez,*	*recevoient.*

Perfect.

Sing.	*Je receus,* I have received,	*receus,*	*receut.*
Plu.	*Receumes,*	*receutes,*	*receurent.*

Future.

Sing.	*Je recevrai,* I shall receive,	*recevras,*	*recevra.*
Plu.	*Recevrons,*	*recevrez,*	*recevront.*

IMPERATIVE MOOD.

	Sing.	*Reçoi,* receive;	*qu'il reçoive.*
Plu.	*Recevons,*	*recevez,*	*reçoivent.*

SUBJUNCTIVE MOOD.

Present.

Sing.	*Je reçoive,* I may receive,	*reçoives,*	*reçoive.*
Plu.	*Recevions,*	*receviez,*	*reçoivent.*

First Imperfect.

Sing.	*Je recevrois,* I should receive,	*recevrois,*	*recevroit.*
Plu.	*Recevrions,*	*recevriez,*	*recevroient.*

Second Imperfect, if ever used.

Sing.	*Je receusse,* I might receive,	*receusses,*	*receusse.*
Plu.	*Receussions,*	*receussiez,*	*receussent.*

INFINITIVE MOOD.

Recevoir, to receive.

Participles.

Active. *Recevant,* receiving. Passive. *Receu,* received.

5. A Verb of the Fourth Conjugation forms the Infinitive in *re,* and is conjugated thus :—

INDICATIVE MOOD.

Present.

Sing.	*Je vens,* I sell,	*vens,*	*vend.*
Plu.	*Vendons,*	*vendez,*	*vendent.*

Imperfect.

Sing.	*Je vendois,* I sold,	*vendois,*	*vendoit.*
Plu.	*Vendions,*	*vendiez,*	*vendoient.*

Perfect.

Sing.	*Je vendis,* I have sold,	*vendis,*	*vendit.*
Plu.	*Vendîmes,*	*vendîtes,*	*vendirent.*

Future.

Sing.	*Je vendrai,* I will sell,	*vendras,*	*vendra.*
Plu.	*Vendrons,* &c.		

IMPERATIVE MOOD.

	Sing.	*Ven,* sell;	*qu'il vende.*
Plu.	*Vendons,*	*vendez,*	*vendent.*

SUBJUNCTIVE MOOD.

Present.

Sing.	*Je vende,* I may sell,	*vendes,*	*vende.*
Plu.	*Vendions,*	*vendiez,*	*vendent.*

First Imperfect.

Sing.	*Je vendrois,* I should sell,	*vendrois,*	*vendroit.*
Plu.	*Vendrions,*	*vendriez,*	*vendroient.*

Second Imperfect, if used.

Sing.	*Je vendisse,* I might sell,	*vendisses,*	*vendît.*
Plu.	*Vendîmes,*	*vendîtes,*	*vendirent.*

INFINITIVE MOOD.

Vendre, to sell.

Participles.

Active. *Vendant,* selling. Passive. *Vendu,* sold.

6. But Verbs ending in *aindre, eindre, oindre,* form the Passive Participle by changing *dre* into *t;* and take *g* before *n* in all the Simple Tenses, except the Future of the Indicative, and the First Imperfect of the Subjunctive. Accordingly

Joindre, to join, is conjugated thus:—

INDICATIVE MOOD.

Present.

Sing.	*Joins,*	*joins,*	*joint.*
Plu.	*Joignons,*	*joignez,*	*joignent.*

Imperfect.

Sing. *Joignois,* &c.

Perfect.

Sing. *Joignis,* &c.

SUBJUNCTIVE MOOD.

Present.

Joigne, &c.

Second Imperfect.

Joignisse, &c.

Participle.

Joignant.

7. The Passive Voice in all Verbs is only the Auxiliary Verb *être,* conjugated throughout with the Passive Participle.

8. A Verb is placed thus:—

J'ai le livre.	I have the book.
Je n'ai pas le livre.	I have not the book.

Je n'ai pas eu le livre.	I have not had the book.
Ai-je le livre?	Have I the book?
N'ai je pas le livre?	Have not I the book?
N'ai je pas eu le livre?	Have not I had the book?
J'en parle.	I speak of it.
J'y porte.	I carry thither.
Parlez en.	Speak of it.
Portez y.	Carry ye thither.
J'y en porte.	I carry some of it thither.

SECTION VI.

OF IRREGULAR VERBS.

1. THERE is but one Irregular Verb of the First Conjugation,—*aller*, to go, which is conjugated thus:—

INDICATIVE MOOD.

Present.

Sing.	*Je vais*, I go,	*vas*,	*va*.
Plu.	*Allons*,	*allez*,	*vont*.

Future.

Sing. *Irai, iras, ira*, &c.

IMPERATIVE MOOD.

Sing. *Va, qu'aille.* Plu. *Allons, allez, aillent.*

SUBJUNCTIVE MOOD.

Present.

Sing. *Aille, ailles, aille*, &c.

First Imperfect.

J'irois, &c.

Second Imperfect.

J'allasse, &c.

2. The Irregular Verbs of the Second Conjugation are,—

	Pre.	Per.	Fut.	Part.
Acquerir, to acquire,	*J'acquiers*,	*acquis*,	*acquerrai*,	*acqui*.

	Pre.	Per.	Fut.	Part.
bouillir,	*Je bous,* I boil,			
couvrir,	*Je couvre,* I cover,			*couvert.*

In like manner are conjugated *offrir,* to offer; *ouvrir,* to open; and *souffrir,* to suffer.

cueillir, *Je cueille,* I gather.
dormir, *Je dors,* I sleep.
mentir, *Je mens,* I lie.

And so *sentir,* to feel or smell.

mourir,	*Je meurs,* I die,	*mourus,*		*mort.*
partir,	*Je pars,* I go away.			
repentir,	*Je me repens,* I repent.			
servir,	*Je sers,* I serve.			
sortir,	*Je sors,* I go out.			
tenir,	*Je tiens, (tenons,)*	*tins,*	*tiendrai,*	*tenu.*

And so *venir,* to cóme.

vêtir, to clothe,	*Je vêts,*			*vêtu.*

3. The Irregular Verbs of the Third Conjugation are,—

Mouvoir,	*Je meus,* I move,	*mus,*		*meu.*
pouvoir,	*Je puis,* I can, *tu peus, nous pouvons,*	*pus,*	*pourrai,*	*pu.*
sçavoir,	*Je sais,* I know, *que je sache,*		*saurai,* (Part. Act.	*seu.* *sachant.)*
asseoir,	*Je m'assieds,* I sit,	*assis,*		*assi.*
valoir,	*Je vaus,* I am worth,		*vaudrai.*	

And so *faloir.*

voir,	*Je vois,* I see,	*vis,*	*verrai.*
vouloir,	*Je veux,* I am willing,		*voudrai.*

4. The Irregular Verbs of the Fourth Conjugation are,—

	Pre.	Imp.	Per.	Part. Act.	Part. Pass.
boire,	*Je bois, (beuvons,)*		*beus,*	*beuvant,*	*beu.*
conclurre,	*Je conclus,* I conclude,	*concluois,*			*conclu.*

And so *exclurre, reclurre;* only their Participles are *exclusse, reclusse.*

	Pre.	Per.	Fut.	Part.
conduire,	*Je conduis,* I lead, (Imp. *conduisois,*)	*conduisis,*	*conduirai,*	*conduit.*

And so *cuire,* to cook; *construire,* to build; *destruire,* to destroy; *luire,* to shine; *nuire,* to hurt; *reduire,* to reduce.

confire,	*Je confis,* I candy, *(confissons,)*	*confit,*	*confirai,*	*confi.*

And so *suffire,* to suffice.

	Pre.	Imp.	Per.	Part.
connoitre,	*Je connois,* I know,	*connois-sois,*	*connus,*	*connu.*

And so *croitre,* to grow; and *paroitre,* to appear.

coudre,	*Je cous,* I sow,	*cousois,*	*cousus,*	*cousu.*
dire,	*Je dis,* I say,	*disois,*	*dis,*	*dit.*
ecrire,	*J'ecris,* I write,	*ecrivois,*	*ecrivis,*	*ecrit.*
faire,	*Je fais,* I do, *(ils font,)*	*faisois,*	*fis,* (Fut. *ferai,*)	*fait.*
lire,	*Je lis,* I read,	*lisois,*	*lus,*	*leu.*
mettre,	*Je mets,* I put,		*mis,*	*mis.*
moudre,	*Je mous,* I grind,	*moulois,*	*moulus,*	*moulu.*
naître,	*Je nais,* I am born,	*naissois,*	*naquis,*	*né.*
plaire,	*Je plais,* I please,	*plaisois,*	*plus,*	*plu.*

And so *taire,* to be silent.

prendre,	*Je prens,* I take,	*prenois,*	*pris,*	*pris.*
repaitre,		*Je repaissois,* I fed,	*repus,*	*repu.*
resoudre, to resolve,		*resolvois,*	*resolus,*	*resolu.*

And so *absoudre* and *dissoudre;* only their Participles are *absous, dissous.*

rire, to laugh,			*ris,*	*ri.*
vivre, to live,			*vécus,*	*vécu.*

5. Some Verbs are defective, being only used in some Tenses or Persons.

6. Some are Impersonal, being only used in the Third Person Singular; as, *Il pleut,* It rains.

7. *Il fait* is sometimes used for *est*; as, *Il fait beau temps*, It is fine weather.

8. The Feminine Participle is formed by adding e to the Masculine. So, *porte, portée.*

SECTION VII.

OF ADVERBS, PREPOSITIONS, AND CONJUNCTIONS.

1. The Degrees of Comparison are formed in Adverbs as in Adjectives, by prefixing *plus* and *le plus.*

2. The French generally use two negatives together, *ne* and *pas*, or *point.*

3. *Tant* and *autant* are used before Substantives; *si* and *aussi* before Adjectives. Moreover,

4. *Autant* and *aussi* are always used with an affirmation; *si* and *tant* with a negation.

5. *Dedans*, within; *dehors*, without; *dessus*, above; *dessous*, beneath; *alentour*, round; *auparavant*, before; are properly Adverbs.

6. Yet, when *dedans* and *dehors, dessus* and *dessous*, are joined together, they are used as Prepositions; or when they have *de* before them.

7. *Faute* is used before a Noun, and *à faute* before a Verb; as, *faute d'argent*, for want of money.

8. These Prepositions govern a Nominative or Accusative Case:—

A, to, at; *après*, after; *avant*, before; *avec*, with; *chez*, to, at; *contre*, against; *dans*, in; *dès*, from; *deça*, on this side; *delà*, on that side; *depuis*, since; *derrière*, behind; *devant*, before; *de dessus*, from above; *de dessous*, from under; *durant*, during; *en*, in, into; *entre*, between; *envers*, towards; *environ*, about; *excepté*, except; *hors*, out, without; *hormis*, except; *joignant*, next; *moyennant*, provided; *nonobstant*, notwithstanding; *outre*, besides; *par*, by; *par dehors*, without; *par dessus*, above; *par dessous*, below; *de par*, from, by; *parmi*, among; *pendant*, during; *pour*, for; *sans*, without; *sauf*, except; *selon*, according to; *sous*, under; *suivant*, pursuant to; *sur*, upon; *touchant*, touching; *vers*, towards; *à travers*, cross, through.

9. *Vers* relates to a place; *envers* to a person.

10. *En* is used before Nouns that have no Article; and to express the whole time of doing a thing.

11. *Dans* is used before Nouns that have an Article; and to express the place where we lay a thing.

12. In most other cases *en* and *dans* are used indifferently.

13. These Prepositions govern a Genitive Case: *à cause,* because; *à couvert,* secure from; *à fleur,* close to, *or* even with; *à l'abri de,* sheltered from; *à l'égard,* with regard to; *à l'endroit,* towards; *à l'égal,* in comparison; *à l'envi,* in emulation; *à l'insceu,* unknown to; *à la manière,* after the manner; *arrière,* from; *en arrière,* behind; *au dehors,* without; *au deça,* on this side; *au delà,* on that side; *au dedans,* within; *au dessus,* over *or* upon; *au dessous,* under; *au milieu,* in the midst; *au prix,* in comparison of; *auprès,* near; *autour,* about; *ensuite,* after; *le long,* along; *loin,* far; *près, proche,* near; *vis-à-vis,* over against.

14. These Prepositions govern a Dative Case: *Jusque,* till, to; *quant,* as for; *conformement,* pursuant to.

SECTION VIII.

OF SYNTAX.

1. Adjectives ending in *esque, f, ile, ique,* or *ule,* are generally put after the Substantive.

2. So are Adjectives that express a colour, that are formed from names of nations, that denote a quality of the weather or elements.

3. So are also most Adjectives that may be used as Substantives, and a few others, with all Participles; as, *un chemin battu,* a beaten way.

4. Most Adjectives may be placed either before or after; but in some, the position alters the sense. So, *une femme sage,* a wise woman; *une sage femme,* a midwife.

5. *Partie* and *quelque chose,* though Feminine, are often joined with a Masculine Adjective.

6. If a question be asked with the Pronoun *ce,* we must answer with the same; as, *Qu'elle heure est cela? C'est une heure.* Otherwise we say, *Il est une heure.*

7. *Ce* is used for *il* or *ils*, before a proper name, a Pronoun, and a Noun that has no Article; as, *C'est Pierre: C'est Monsieur.*

8. As also before a Substantive expressing an inanimate or irrational thing, before an Infinitive, a Participle Passive, an Adverb, or a Preposition; as, *C'est assez*, It is enough.

9. *Me, te, se, le, la, les, lui, leur, nous,* and *vous,* are put before the Verb that governs them; as, *Il me haït.*

10. And they are used instead of the Datives. So we say, *Il m'a dit, Je vous donne;* not, *Il a dit à moi.*

11. But in the Imperative Mood, we use the Dative after the Verb; as, *Donnez moi;* except we speak negatively; as, *Ne me dites pas cela;* or in the Third Person; as, *Qu'il se promene,* Let him walk.

The same rules hold with regard to *en* and *y*.

12. When a Verb governs two Pronouns, if one be of the First or Second Person, that of the Accusative Case ought to be next the Verb; as, *Donnez le moi;* but that of the Dative Case, if they are of the Third Person; as, *Je le lui dirai.*

13. *En* and *y*, joined to these Pronouns, always follow them; as, *Je lui en parlerai.*

14. When we speak of things or persons in general, we use *soi;* when of a particular person, *lui* or *elle;* as, *Il ne parle que de lui,* He speaks only of himself.

15. A Masculine Pronoun is often put before a Feminine Noun beginning with a vowel: as, *mon âme.*

16. Property is often expressed by the Dative Case, thus: *Ce livre est à moi, à lui, à Madame;* is mine, his, &c.

17. *Qui* and *dont* are commonly spoken of persons; *lequel,* of things.

18. *Lequel* is put for *qui* or *dont,* either to express a choice, or to avoid ambiguity; as also in the Genitive Case; as, *Au retour duquel.*

19. *Le* or *la* is sometimes put for a Noun or a Verb; as, *Etes vous malade? Oui, je le* (or *la*) *suis.*

20. The following Conjunctions require a Subjunctive Mood; *afin que,* that; *avant que, devant que,* before that; *à moins que,* except; *au cas, en cas que,* in case that; *à condition que, pourveu que,* provided; *soit que,* whether; *sans que,* without; *bien que, combien que, encore que, quoique,* though; *jusques à ce que,* till; *de crainte que,* least; *posé que,* suppose.

21. A Verb followed by *que* governs either an Indicative or Subjunctive; but a Subjunctive commonly, if *si* go before it.

22. Most Impersonal Verbs govern a Subjunctive.

23. As do the following Verbs; *apprehender, attendre, commander, craindre, defendre, desirer, dire, douter, empêcher, endurer, exhorter, faire, garder, permettre, poser, pretendre, prier, persuader, requerir, souffrir, souhaiter, supplier, supposer, vouloir,* and a few others of like signification.

24. *Quelque, quelque quoique,* and an Adjective of the Superlative degree, govern a Subjunctive.

25. The Latin Gerunds and Supines are expressed by *de, à, pour,* with an Infinitive Mood.

26. *De* is used before an Infinitive, (1.) After a Substantive; as, *L'art de parler:* (2.) After Adjectives that govern a Genitive Case; as, *Content de mourir:* (3.) After *être,* joined with an Adjective; as, *Il est bon de mourir:* (4.) After *avertir, ordonner,* and several other Verbs.

27. *'A* is used before an Infinitive, (1.) After *avoir;* as, *J'ai une letter à ecrire:* (2.) After Adjectives that govern a Dative Case; as, *Je suis prêt à parler:* (3.) Where the Infinitive Active is taken passively; as, *La guerre est à craindre:* (4.) After some Verbs; as, *Je me prepare à partir.*

28. *'A* and *de* are used indifferently before several Verbs.

29. *Pour* is used before an Infinitive, to express the end or cause of a thing; and after *trop* or *assez.*

30. All Active Verbs govern an Accusative Case.

31. Passive Verbs generally govern a Genitive Case; as, *Etre aimé de Dieu;* particularly when they express a motion or passion of the mind.

32. When they express an action of the body, *par* is used; as, *Il est pris par l'ennemi.*

33. Verbs of giving and taking away govern an Accusative and a Dative; as, *Donner la gloire à Dieu.*

34. Participles in *ant* are indeclinable.

35. And so are Participles, (1.) When followed by an Infinitive Mood; as, *Elle s'est fait peindre:* (2.) When used actively with *avoir,* unless a Pronoun in the Accusative Case follow; as, *Je l'ai veuë.*

36. After the Adverbs *plus* and *moins, de* (not *que*) is to be used; as, *Il a plus de vingt ans.*

A SHORT LATIN GRAMMAR.

SECTION I.

OF LETTERS.

1. GRAMMAR is the art of speaking or writing properly.

2. There are four parts of grammar: Letters, Syllables, Words, and Sentences.

3. Letters make a syllable, syllables a word, words a sentence.

4. The letters in Latin are twenty-two: a, b, c, d, e, f, g, h, i, (j,) l, m, n, o, p, q, r, s, t, u, (v,) x, y, z.

5. Letters are either vowels or consonants.

6. A vowel is a letter that may be pronounced alone, as a. A consonant is a letter that cannot be pronounced without a vowel, as b, c.

7. There are six vowels, a, e, i, o, u, y; of which are formed five diphthongs, æ, œ, au, ei, eu.

8. C before e, æ, œ, i; also t before i and another vowel, is pronounced like s.

9. Four of the consonants are called liquids, l, m, n, r.

10. Three are called double consonants, j, x, z.

11. The rest are called mutes, b, c, d, f, g, h, p, q, s, t, v.

12. A syllable is a vowel or diphthong, either single or pronounced with a consonant.

13. A word is the sign of a thought, and part of a sentence or speech.

14. A sentence is several words put together.

15. There are seven sorts of words, four of which are declinable, Noun, Pronoun, Verb, Participle: Three indeclinable, Adverb, Preposition, Conjunction.

SECTION II.

OF SUBSTANTIVE NOUNS.

1. A NOUN is the name of a thing.

2. Nouns are either Substantives or Adjectives.

3. A Substantive is a Noun that may stand by itself; as, *vir*, a man. An Adjective is a Noun that is always joined with a Substantive; as, *bonus vir*, a good man.

4. A Noun is either proper, as, George, *Georgius;* or common, as, a man, *homo.*

5. There are three Genders; the Masculine, *he;* the Feminine, *she;* the Neuter, *it.*

6. Names of gods, angels, and men, are of the Masculine Gender; as, *Jupiter, Michael, Georgius.*

7. Names of winds and months are of the Masculine Gender; as, *Auster*, the south wind; *Aprilis*, April.

8. Names of rivers and mountains are of the Masculine Gender; as, *Tibris*, the Tiber; *Parnassus*, the mountain so called.

9. Names of goddesses and women are Feminine; as, *Juno, Anna.*

10. Names of cities, countries, and islands are Feminine; as, *Roma*, Rome; *Gallia*, France; *Anglia*, England.

11. Names of ships, trees, herbs, and poems are Feminine; as, *Argo*, the ship so called; *pyrus*, a pear-tree; *Æneis*, the Æneid.

12. Nouns signifying the offices of men are Masculine; as, *rex*, a king.

13. Nouns signifying the offices of women are Feminine; as, *regina*, a queen.

14. Nouns common to either sex are either Masculine or Feminine; as, *exul*, a banished man or woman; *adolescens*, a youth; *advena*, a stranger; *affinis*, a relation; *auctor*, an author; *civis*, a citizen; *comes*, a companion; *conviva*, a guest; *custos*, a keeper; *dux*, a guide; *hæres*, an heir; *hostis*, an enemy; *infans*, an infant; *judex*, a judge; *parens*, a parent; *sacerdos*, a priest or priestess; *testis*, a witness; *vindex*, an avenger: With some others. So are the following:—

Pulvis, margo, silex, grossus, corbis, cinis, obex, cortex, calx, imbrex, atomus, clunis, canalis, forceps, linter, adeps, scrobs, torquis, stirps, phaselus, pampinus, anguis, rubus, funis, barbitus, amnis, specus, penus, pumex, finis, and *dies.*

15. Nouns indeclinable, also Nouns ending in *on* or *um*, are Neuter; as, *nihil*, nothing; *criterion*, a mark; *regnum*, a kingdom.

16. The Genders of other Nouns are known by the termination.

17. The Numbers of Nouns are two; the Singular, which speaks of one thing, as, *lapis*, a stone; the Plural, which speaks of more, as, *lapides*, stones.

18. A Case is the variation of the last syllable.

19. There are six Cases, the Nominative, Genitive, Dative, Accusative, Vocative, Ablative.

20. The Nominative is placed before the Verb; the Accusative after it; the Genitive follows the sign *of;* the Dative *to;* the Vocative *O;* the Ablative *in, with, from, by,* and *than* after a Comparative Degree.

21. The Declensions are five.

22. The First forms the Genitive and Dative Singular in *æ* diphthong, except in Greek Nouns.

23. This has four terminations, *a, e,* Feminine; *as, es,* Masculine.

24. But these five ending in *a* are Masculine; *Adria, mandragora, pandecta, planeta, cometa.*

EXAMPLES OF THE FIRST DECLENSION.

	Singular.				
Nom.	Gen. of	Dat. to	Acc.	Voc. O	Abl. in, &c.
Penn-a, a pen,	*-æ,*	*-æ,*	*-am,*	*-a,*	*-â.*
Od-e, a song,	*-es,*	*-e,*	*-en,*	*-e,*	*-e,*
Thom-as,	*-æ,*	*-æ,*	*-am,*	*-a,*	*-â.*
Anchis-es,	*-æ,*	*-æ,*	*-en,*	*-e,*	*-â.*
	Plural.				
Penn-æ, pens,	*-arum,*	*-is,*	*-as,*	*-æ,*	*-is.*

And so the rest.

25. Some Nouns of this Declension form the Dative and Ablative Plural in *abus;* as, *anima, dea, domina, equa, famula, filia, nata, serva, socia.*

26. The Second forms the Genitive in *i,* and Dative in *o.*

27. This has five terminations, *er, ir, us,* Masculine; *on, um,* Neuter.

EXAMPLES OF THE SECOND DECLENSION.

Singular.

Nom.	Gen. of	Dat. to	Acc.	Voc. O	Abl. in, &c.
Lib-er, a book,	*-ri*,	*-ro*,	*-rum*,	*-er*,	*-ro*.
Vi-r, a man,	*-ri*,	*-ro*,	*-rum*,	*-r*,	*-ro*.
Ven-tus, the wind,	*-ti*,	*-to*,	*-tum*,	*-te*,	*-to*.
Criter-ion, a mark,	*-ii*,	*-io*,	*-ion*,	*-ion*,	*-io*.
Reg-num, a kingdom,	*-ni*,	*-no*,	*-num*,	*-num*,	*-no*.

Plural.

Libr-i, *Vir-i*, *Vent-i*,	*-orum*,	*-is*,	*-os*,	*-i*,	*-is*.
Criteri-a, *Reg-na*,	*-orum*,	*-is*,	*-a*,	*-a*,	*-is*.

28. But *virus* and *pelagus* are Neuter. The following are Feminine: *Papyrus, antidotus, bolus, diphthongus, byssus, abyssus, periodus, synodus, methodus, eremus, arctus, Exodus, nardus, lecythus, dialectus, halus, humus, alvus, vannus, domus, colus, plinthus, pharus, ficus,* and *diametrus*. *Vulgus,* the common people, is Masculine and Neuter.

29. *Filius,* and proper names ending in *ius,* form the Vocative in *i;* as, *fili*. *Deus* remains unchanged.

30. The Third forms the Genitive in *is,* and Dative in *i*.

This has twenty-four terminations, *er, or, os, o, n,* Masculine; *io, do, go, as, es, is, aus, x,* and *s* after a consonant, Feminine; *a, e, i, c, l, men, ar, ur, us, ut,* Neuter.

EXAMPLES OF THE THIRD DECLENSION.

Singular.

Nom.	Gen. of	Dat. to	Acc.	Voc. O	Abl. in, &c.
Late-r, a brick,	*-ris*,	*-ri*,	*-rem*,	*-r*,	*-re*.
Labo-r, labour,	*-ris*,	*-ri*,	*-rem*,	*-r*,	*-re*.
Nepo-s, a grandchild,	*-tis*,	*-ti*,	*-tem*,	*-s*,	*-te*.
Serm-o, speech,	*-onis*,	*-oni*,	*-onem*,	*-o*,	*-one*.
Delph-in, a dolphin,	*-inis*,	*-ini*,	*-inem*,	*-in*,	*-ine*.
Nati-o, a nation,	*-onis*,	*-oni*,	*-onem*,	*-o*,	*-one*.

Nom.	Gen. of	Dat. to	Acc.	Voc. O	Abl. in, &c.
		Singular.			
Arund-o, a reed,	*-inis*,	*-ini*,	*-inem*,	*-o*,	*-ine.*
Imag-o, an image,	*-inis*,	*-ini*,	*-inem*,	*-o*,	*-ine.*
Æsta-s, summer,	*-tis*,	*-ti*,	*-tem*,	*-s*,	*-te.*
Rup-es, a rock,	*-is*,	*-i*,	*-em*,	*-es*,	*-e.*
Nav-is, a ship,	*-is*,	*-i*,	*-em*,	*-is*,	*-e*, or *-i.*
Frau-s, fraud,	*-dis*,	*-di*,	*-dem*,	*-s*,	*-de.*
Fa-x, a torch,	*-cis*,	*-ci*,	*-cem*,	*-x*,	*-ce.*
Le-x, a law,	*-gis*,	*-gi*,	*-gem*,	*-x*,	*-ge.*
Trab-s, a beam,	*-is*,	*-i*,	*-em*,	*-s*,	*-e.*
Pul-s, gruel,	*-tis*,	*-ti*,	*-tem*,	*-s*,	*-te.*
Them-a, a theme,	*-atis*,	*-ati*,	*-a*,	*-a*,	*-ate.*
Ma-re, the sea,	*-ris*,	*-ri*,	*-re*,	*-re*,	*-ri.*
La-c, milk,	*-ctis*,	*-cti*,	*-c*,	*-c*,	*-cte.*
Anima-l, an animal,	*-lis*,	*-li*,	*-l*,	*-l*,	*-li.*
Carm-en, a verse,	*-inis*,	*-ini*,	*-en*,	*-en*,	*-ine.*
Calca-r, a spur,	*-ris*,	*-ri*,	*-r*,	*-r*,	*-re*, or *-rĭ.*
Rob-ur, an oak,	*-oris*,	*-ori*,	*-ur*,	*-ur*,	*-ore.*
Litt-us, the shore,	*-oris*,	*-ori*,	*-us*,	*-us*,	*-ore.*
Cap-ut, the head,	*-itis*,	*-iti*,	*-ut*,	*-ut*,	*-ite.*
		Plural.			
Later-es,	*-um*,	*-ibus*,	*-es*,	*-es*,	*-ibus.*
Rup-es,	*-ium*,	*-ibus*,	*-es*,	*-es*,	*-ibus.*
Mar-ia,	*-ium*,	*-ibus*,	*-ia*,	*-ia*,	*-ibus.*
Capit-a,	*-um*,	*-ibus*,	*-a*,	*-a*,	*-ibus.*

And so the rest.

31. Those nouns forming the Ablative Singular in *i*, make the Genitive Plural in *ium*.

32. But the following words, although they end in *er, or, os, o*, are not of the Masculine Gender:—

Arbor and *arbos, caro, dos, cos*, are Feminine: The following are Neuter, *spinther, suber, tuber, gingiber, uber, verber, iter, laver, ver, piper, æs, papaver, æquor, marmor, ador, cor, siser, os*, and *cadaver*.

33. Nor are these, although ending in *do, as, es, is, x*, and *s* after a consonant, of the Feminine:—

Masculine. *Adamas, as, pes, gurges, paries, magnes, stipes, trames, cespes, palmes, lebes, tapes, limes, fomes, poples, cassis,*

piscis, vermis, glis, vectis, lienis, callis, collis, caulis, fustis, lapis, orbis, axis, fascis, panis, postis, unguis, cucumis, vomis, torris, sanguis, follis, mensis, sentis, grex, ensis, ignis, calix, bombyx, phœnix, scobs, fornix, natrix, varix, coccyx, seps, gryps, chalybs, fons, dens, mons, rudens, pons, torrens, hydrops, vepres, cardo, and *ordo.* Neuter. *Vas, vasis.*

34. Nor are the following of the Neuter:—

Masculine. *Sal, sol, lar, lepus, mus, grus, furfur, turtur,* and *vultur.*

Feminine. *Sindon, gorgon, icon, aëdon, virtus, juventus, tellus, salus, palus, incus, senectus, subscus, servitus,* and *pecus.*

35. *Aqualis, avis, clavis, cutis, febris, messis, navis, ovis, pelvis, puppis, ratis, restis, securis, sentis,* and *turris,* form the Accusative Singular in *em* or *im,* the Ablative in *e* or *i*: *Amnis, anguis, civis, classis, collis, finis, fustis, ignis, imber, labes, mons, orbis, pars, postis, sordes, sors,* and all Adjectives of one ending, and Comparatives, make the Ablative in *e* or *i,* though oftenest in *e.*

36. *Amussis, canalis, cucumis, ravis, sinapis, sitis, tussis, vis,* and proper names, (except of men,) form the Accusative Singular in *im,* and the Ablative in *i;* as, *Tybrim, Tybri.*

37. *Cor, cos, dos, faux, glis, lar, lis, mus, nix, nox, os, sal, vas,* and most Nouns ending in two consonants, and those that do not increase in the Genitive Singular, form the Genitive Plural in *ium;* as, *parens, parentium.*

38. So do those that form the Ablative in *e* or *i.*

39. *Bos,* an ox, has in the Genitive Plural, *boum;* in the Dative and Ablative, *bobus* or *bubus.*

40. Greek Nouns form the Accusative Singular in *a,* the Accusative Plural in *as;* so, *Æneis, Æneida, Æneidas.*

41. The FOURTH forms the Genitive in *ûs,* the Dative in *ui.*

42. It has two terminations, *us* Masculine, *u* Neuter.

EXAMPLES OF THE FOURTH DECLENSION.

Singular.

Nom.	Gen.	Dat.	Acc.	Voc.	Abl.
Fruct-us, fruit,	*-ûs,*	*-ui,*	*-um,*	*-us,*	*-u.*

Cornu, a horn, is indeclinable in the Singular Number.

Plural.

Nom.	Gen.	Dat.	Acc.	Voc.	Abl.
Fruct-us,	*-uum,*	*-ibus,*	*-us,*	*-us,*	*-ibus.*
Corn-ua,	*-uum,*	*-ibus,*	*-ua,*	*-ua,*	*-ibus.*

43. *Jesus* makes the Accusative, *Jesum;* in all other cases, *Jesu.*

44. Only these seven are Feminine: *Acus, domus, ficus, Idus, manus, porticus, tribus.*

Acus, arcus, ficus, lacus, partus, quercus, specus, tribus, form the Dative and Ablative Plural in *ubus;* as, *acus, acubus.*

45. These have *ibus* and *ubus: Artus, portus, questus, genu, veru.*

46. The FIFTH forms the Genitive and Dative in *ei.*

47. It has but one termination, *es,* which is Feminine.

AN EXAMPLE OF THE FIFTH DECLENSION.

Singular.

Nom.	Gen.	Dat.	Acc.	Voc.	Abl.
Res, a thing,	*rei,*	*rei,*	*rem,*	*res,*	*re.*

Plural.

Res,	*rerum,*	*rebus,*	*res,*	*res,*	*rebus.*

N.B. *Meridies* and *dies* are of the Masculine Gender.

48. Most Nouns of this Declension have only the Nominative, Accusative, and Vocative in the Plural Number.

49. The Vocative Case is the same with the Nominative; but *us* of the Second Declension is made *e.*

50. The Nominative, Accusative, and Vocative of Neuters are the same, and in the Plural end in *a.*

51. HETEROCLITE Nouns which differ from the common way of declining, are either Defective, Variant, or Redundant.

52. Nouns are deficient either in Number or in Case.

53. All proper names; names of things sold by weight; names of herbs, liquors, metals, virtues, vices, diseases, and ages, want the Plural.

54. So do *hepar, pontus, venia, vulgus,* and some others.

55. These want the Singular: *Athenæ, calendæ, cunæ, divitiæ, exuviæ, nonæ, nugæ, nuptiæ, phaleræ, tenebræ, Thebæ, valvæ,* and some others.

56. Nouns defective in Case are:—

(1.) Aptots, which have but one ending for every Case; as, *frugi, gummi, fas, nefas, gelu, nihil, instar, mane, tot, quot, mille, quatuor, quinque,* and all numbers to an hundred.

(2.) Monoptots, which have but one Case; as, *astu, jussu, noctu, natu, promptu, permissu, inficias, ingratiis:* Or,

(3.) Diptots, which have but two Cases; as, *spontis, sponte, repetundarum, repetundis.*

(4.) Triptots, which have three Cases; as, *opis, opem, ope; precis, precem, prece:* These are regular in the Plural.

57. Nouns Variant in their Gender are *dies* and *finis,* which are either Masculine or Feminine in the Singular, and Masculine only in the Plural. *Jocus* and *locus* are Masculine in the Singular, and Masculine and Neuter in the Plural. Singular, *epulum, nundinum, delicium;* Plural, *epulæ, nundinæ, deliciæ. Rostrum, frænum, filum,* are Neuter in the Singular, but Masculine and Neuter in the Plural. *Cœlum* is Neuter in the Singular, and Masculine in the Plural.

58. Nouns are Redundant in the Nominative; as, *arbor, arbos; baculus, baculum:* Or in other Cases; as, *requi-es,* Genitive *etis* & *ei; do-mus,* Genitive *mi* & *mus,* &c.

SECTION III.

OF ADJECTIVE NOUNS.

1. ADJECTIVES are of one, two, or three terminations.
2. Adjectives of three Terminations are declined thus:—

Singular.

	Nom.	Gen.	Dat.	Acc.	Voc.	Abl.
Mas.	*Dur-us,* hard,	*-i,*	*-o,*	*-um,*	*-e,*	*-o.*
Fem.	*Dur-a,*	*-æ,*	*-æ,*	*-am,*	*-a,*	*-â.*
Neu.	*Dur-um,*	*-i,*	*-o,*	*-um,*	*-um,*	*-o.*

Plural.

Mas.	*Dur-i,*	*-orum,*	*-is,*	*-os,*	*-i,*	*-is.*
Fem.	*Dur-æ,*	*-arum,*	*-is,*	*-as,*	*-æ,*	*-is.*
Neu.	*Dur-a,*	*-orum,*	*-is,*	*-a,*	*-a,*	*-is.*

3. All Adjectives ending in *us*, except *vetus*, Gen. *veteris*, old; some in *er*, as, *sacer*, *sacra*, *sacrum*, holy; and one in *ur*, as, *satur*, *satura*, *saturum*, well-fed, are declined like *durus*.

4. These Adjectives form the Genitive in *ius*, the Dative in *i*: *Unus*, *solus*, *totus*, *ullus*, *nullus*, *alter*, *uter*, *neuter*; and *alius*, which makes the Neuter *aliud*, Gen. *alius*, Dat. *alii*. These six last want the Vocative.

5. Adjectives of two Terminations are declined thus:—

Singular.

	Nom.	Gen.	Dat.	Acc.	Voc.	Abl.
M. or F.	*Trist-is*, sad,	*-is*,	*-i*,	*-em*,	*-is*,	*-i*.
N.	*Trist-e*,	*-is*,	*-i*,	*-e*,	*-e*,	*-i*.

Plural.

M. or F.	*Trist-es*,	*-ium*,	*-ibus*,	*-es*,	*-es*,	*-ibus*.
N.	*Trist-ia*,	*-ium*,	*-ibus*,	*-ia*,	*-ia*,	*-ibus*.

Or thus:—

Singular.

	Nom.	Gen.	Dat.	Acc.	Voc.	Abl.
M. or F.	*Duri-or*, harder,	*-oris*,	*-ori*,	*-orem*,	*-or*,	*-ore*.
N.	*Duri-us*,	*-oris*,	*-ori*,	*-us*,	*-us*,	*-ore*, or *-ori*.

Plural.

M. or F.	*Durior-es*,	*-um*,	*-ibus*,	*-es*,	*-es*,	*-ibus*.
N.	*Durior-a*,	*-um*,	*-ibus*,	*-a*,	*-a*,	*-ibus*.

6. The following in *er* are declined like *tristis*: *Campester*, *volucer*, *celeber*, *celer*, *saluber*, *sylvester*, *alacer*, *pedester*, *equester*.

7. Adjectives of one Termination are declined thus:—

Singular.

	Nom.	Gen.	Dat.	Acc.	Voc.	Abl.
M. or F.	*Amen-s*, mad,	*-tis*,	*-ti*,	*-tem*,	*-s*,	*-te*, or *-ti*.
N.	*Amen-s*,	*-tis*,	*-ti*,	*-s*,	*-s*,	*-te*, or *-ti*.

Plural.

M. or F.	*Amen-tes*,	*-tium*,	*-tibus*,	*-tes*,	*-tes*,	*-tibus*.
N.	*Amen-tia*,	*-tium*,	*-tibus*,	*-tia*,	*-tia*,	*-tibus*.

8. Adjectives ending in *as*, *es*, *ar*, *or*, *x*, or *s*, and some in *er*, are declined like *amens*.

9. Adjectives of the Comparative Degree are declined like *durior;* of the Superlative, like *durus.*

10. Participles of the Present Tense are declined like *amens;* all other Participles, like *durus.*

11. Adjectives have three Degrees of Comparison; the Positive, which is the Adjective itself; the Comparative, which declares some preference or excess, and sometimes defect; the Superlative, which often shows an excess above the Positive to the highest degree.

12. The Comparative Degree is formed by adding *or* to the first Case of the Positive ending in *i;* as, *altus,* high; *alti, altior,* higher.

13. The Superlative, by adding *ssimus;* as, *altissimus,* highest.

	Pos.		Com.	Sup.
From	*Durus,* G. *duri,*	are formed	*durior,*	*durissimus.*
	Mollis, G. *mollis,* D. *molli,*		*mollior,*	*mollissimus.*

14. But Adjectives in *er* form the Superlative by adding *rimus;* as, *asper, asperrimus.*

15. *Agilis, docilis, facilis, gracilis, humilis, imbecillis, similis,* by changing *is* into *limus;* as, *similis,* like; *simillimus,* most like.

16. Words ending in *us* pure, form the Comparative by adding *magis;* the Superlative, by adding *maximè, valdè, perquam,* or *admodum;* as, *pius,* pious; *magis pius,* more pious; *maximè pius,* most pious.

17. The following words are irregularly compared: *Bonus,* good, *melior, optimus; malus,* bad, *pejor, pessimus; magnus,* great, *major, maximus; parvus,* little, *minor, minimus; multus,* many, *plus,* N., *plurimus; inferus,* below, *infimus; superus,* above, *superior, supremus* or *summus; posterus, posterior, postremus; exterus, exterior, extremus; nequam,* wicked, *nequior, nequissimus; benevolus, benevolentior, benevolentissimus;* and so *maledicus, munificus, magniloquus.*

18. *Duo* and *ambo* are thus declined:—

	Nom.	Gen.	Dat.	Acc.	Voc.	Abl.
M.	*Du-o,* two,	*-orum,*	*-obus,*	*-os,*	*-o,*	*-obus.*
F.	*Du-æ,*	*-arum,*	*-abus,*	*-as,*	*-æ,*	*-abus.*
N.	*Du-o,*	*-orum,*	*-obus,*	*-o,*	*-o,*	*-obus.*

	Nom.	Gen.	Dat.	Acc.	Voc.	Abl.
M. or F.	*Tr-es,* three,	*-ium,*	*-ibus,*	*-es,*	*-es,*	*-ibus.*
N.	*Tri-a,*	*-um,*	*-bus,*	*-a,*	*-a,*	*-bus.*

19. Other numerals, to *centum,* an hundred, are indeclinable.

SECTION IV.

OF PRONOUNS.

1. A Pronoun is a sort of word which is put for a Noun.
2. There are eighteen Pronouns, which are declined thus:—

Singular.

	Nom.	Gen.	Dat.	Acc.	Voc.	Abl.
M. or F.	*Ego,* I,	*mei;*	*mihi,*	*me,*	—,	*me.*

Plural.

	Nos, we,	*nostrûm,* or *i,*	*nobis,*	*nos,*	—,	*nobis.*

Singular.

M. or F.	*Tu,* thou,	*tui,*	*tibi,*	*te,*	*tu,*	*te.*

Plural.

	Vos, ye,	*vestrûm,* or *i,*	*vobis,*	*vos,*	*vos,*	*vobis.*

Singular and Plural.

M. or F.	Himself,	*sui,*	*sibi,*	*se,*	—,	*se.*

Singular.

M.	*Ille,* he,	*illíus,*	*illi,*	*illum,*	—,	*illo.*
F.	*Illa,* she,	——,	—,	*illam,*	—,	*illâ.*
N.	*Illud,* it,	——,	—,	*illud,*	—,	*illo.*

Plural.

M.	*Illi,* they,	*illorum,*	*illis,*	*illos,*	—,	*illis.*
F.	*Illæ,*	*illarum,*	——.	*illas,*	—,	——.
N.	*Illa,*	*illorum,*	——,	*illa,*	—	——.

3. *Ego, tu, sui,* are Substantives, and of the same Gender with the Noun they are used for; as, *ego, (vir,)* M.; *tu, (puella,)* F. The rest are Adjectives.

4. *Iste*, he, is declined like *ille;* and so is *ipse*, himself, only it has *ipsum* in the Neuter Singular.

5. *Ille, iste, is,* and *hic,* all signify he; but with this distinction,—*hic* is nearest the speaker, *iste* next, and *ille* farthest off.

Likewise *ille* shows respect; *iste*, contempt; as, *Cæsar ille magnus,* "the great Cæsar."

	Nom.	Gen.	Dat.	Acc.	Voc.	Abl.
			Singular.			
M.	*Hic*, this,	*hujus,*	*huic,*	*hunc,*	—,	*hoc.*
F.	*Hæc,*	——,	—,	*hanc,*	—,	*hâc.*
N.	*Hoc,*	——,	—,	*hoc.*	—,	*hoc.*
			Plural.			
M.	*Hi,*	*horum,*	*his,*	*hos,*	—,	*his.*
F.	*Hæ,*	*harum,*	—,	*has,*	—,	—.
N	*Hæc,*	*horum,*	—,	*hæc,*	—,	—.
			Singular.			
M.	*Is*, he,	*ejus,*	*ei,*	*eum,*	—,	*eo.*
F.	*Ea,*	—,	—,	*eam,*	—,	*eâ.*
N.	*Id,*	—,	—,	*id,*	—,	*eo.*
			Plural.			
M.	*Ii,*	*eorum,*	*eis, iis,*	*eos,*	—,	*eis, iis.*
F.	*Eæ,*	*earum,*	—, —,	*eas,*	—,	—, —.
N.	*Ea,*	*eorum,*	—, —,	*ea,*	—,	—, —.
			Singular.			
M.	*Qui*, who,	*cujus,*	*cui,*	*quem,*	—,	*quo.*
F.	*Quæ,*	——,	—,	*quam,*	—,	*quâ.*
N.	*Quod,*	——,	—,	*quod,*	—,	*quo, quî.*
			Plural.			
M.	*Qui,*	*quorum,*	*quibus,* or *queis,*	*quos,*	—,	*quibus,* or *queis.*
F.	*Quæ,*	*quarum,*	——,	*quas,*	—,	——.
N.	*Quæ,*	*quorum,*	——,	*quæ,*	—,	——.

N.B. *Quî* in the Ablative Singular is of all Genders.

6. *Quis,* who? and its compounds, are declined like *qui;* only it has *quid* in the Neuter Singular, and its compounds form the Feminine Singular and the Neuter Plural in *qua;* as, *siqua.*

7. *Idem, eadem, idem,* the same, the compound of *is;* and

quidam, some one, the compound of *qui,* turn *m* before *d* into *n;* as, Acc. *eundem, eandem, idem; quendam, quandam, quoddam.*

8. *Quisquis* like *quis,* but the Neuter *quicquid; isthic,* or *istic,* thus :—

Singular.

Nom.	*Isthic,*	*isthæc,*	*isthoc,* or *isthuc.*
Acc.	*Isthunc,*	*isthanc,*	*isthoc,* or *isthuc.*
Abl.	*Isthoc,*	*isthâc,*	*isthoc.*

9. *Meus, tuus, suus, noster, vester,* are declined like *durus;* only *meus* has *mi* for *mee,* in the Vocative.

10. *Nostras, vestras, cujas,* like *æstas.*

11. *Qui* is called a Relative Pronoun, because it always relates to something going before.

12. *Ego* is of the First Person; *tu* of the Second; the other Pronouns of the Third, as are all Nouns.

13. All want the Vocative, but *tu, meus, noster, nostras.*

SECTION V.

OF VERBS.

1. A Verb is a sort of word, that expresses either doing, and then it is called Active; suffering, and then it is called a Passive; or being, and then it is called a Neuter Verb.

2. Verbs are not only varied by Numbers and Persons, but also by Moods, Tenses, and Conjugations.

3. There are four Moods: (1.) The Indicative, which shows that a thing is done. (2.) The Imperative, which commands it to be done. (3.) The Subjunctive, which generally follows another Verb, and expresses that a thing may, can, or should be done; and, (4.) The Infinitive, which has neither Number nor Person.

4. There are five Tenses: (1.) The Present Tense, which speaks of the present time. (2.) The Preterimperfect, which speaks of the time not perfectly past. (3.) The Preterperfect, which speaks of the time perfectly past. (4.) The Preterpluperfect, which speaks of the time that is more than perfectly

past; and, (5.) The Future, which speaks of the time to come.

5. A Conjugation is the manner of varying the beginning or ending of Verbs, in their several Moods.

6. There are four Conjugations.

SECTION VI.

OF AUXILIARY VERBS.

1. THERE is but one Auxiliary Verb, which is, *sum*, I am.

2. It is conjugated thus:—

INDICATIVE MOOD.

Present.

Singular.			Plural.		
I am,	thou art,	he is;	we are,	ye are,	they are.
Sum,	*es,*	*est;*	*sumus,*	*estis,*	*sunt.*

Imperfect.

Singular.			Plural.		
I was,	thou wast,	he was;	we were,	ye were,	they were.
Eram,	*eras,*	*erat;*	*eramus,*	*eratis,*	*erant.*

Perfect.

Singular.			Plural.		
I have been, *&c.*					
Fui,	*fuisti,*	*fuit;*	*fuimus,*	*fuistis,*	*fuérunt,* or *fuére.*

Pluperfect.

Singular.			Plural.		
I had been, *&c.*					
Fueram,	*fueras,*	*fuerat;*	*fueramus,*	*fueratis,*	*fuerant.*

Future.

Singular.			Plural.		
I shall *or* will be, *&c.*					
Ero,	*eris,*	*erit;*	*erimus,*	*eritis,*	*erunt.*

SUBJUNCTIVE MOOD.

Present.

Singular.			Plural.		
I may be, *&c.*					
Sim,	*sis,*	*sit;*	*simus,*	*sitis,*	*sint.*

Imperfect.

Singular.			Plural.		
I might be, *&c.*					
Essem,	*esses,*	*esset;*	*essemus,*	*essetis,*	*essent.*

Perfect.

Singular.			Plural.		
I may have been, *&c.*					
Fuerim,	*fueris,*	*fuerit;*	*fuerimus,*	*fueritis,*	*fuerint.*

Pluperfect.

Singular.			Plural.		
I might have been, *&c.*					
Fuissem,	*fuisses,*	*fuisset;*	*fuissemus,*	*fuissetis,*	*fuissent.*

Future.

Singular.			Plural.		
I shall have been, *&c.*					
Fuero,	*fueris,*	*fuerit;*	*fuerímus,*	*fuerítis,*	*fuerint.*

IMPERATIVE MOOD.

Singular.			Plural.	
Be thou,	let him be;		be ye,	let them be.
Es, esto,	*esto;*		*este, estote,*	*sunto.*

INFINITIVE MOOD.

Present.

Esse, to be.

Perfect.

Fuisse, to have been.

Future.

Futurum esse or *fuisse,* to be about to be.

Participle.

Futurus, about to be.

SECTION VII.

OF REGULAR VERBS.

1. A PARTICIPLE is an Adjective derived of a Verb, which partakes of the Tense and force of a Verb.

2. There are four Participles: Two Active, two Passive.

3. There are three Gerunds; and two Supines.

4. All the Gerunds and Supines are, strictly speaking, Nouns Substantive; the former of the Second, the latter of the Fourth, Declension.

5. Regular Verbs of the First Conjugation form the Infinitive in *āre*, the Perfect in *avi*, the First Supine in *atum*.

6. Except the following Verbs: *Frico, fricui, frictum; mico, micui,* no Supines; *seco, secui, sectum; juvo, juvi, jutum; lavo, lavi, lotum; crepo, cubo, domo, sono, tono, veto, ui, itum; do, dedi, datum;* (and so *circumdo, pessundo, satisdo, venundo;* but its other compounds are of the Third Conjugation, and form *didi, ditum;*) *sto, steti, statum* (but its compounds form, *stiti, stitum,* and sometimes *statum*).

7. Regular Verbs of the Second Conjugation form the Infinitive in *ēre*, the Perfect in *ui*, the First Supine in *itum*.

8. Except *aboleo, abolevi, abolitum; adoleo, adolevi, adultum; ardeo, hæreo, maneo, rideo, suadeo, si, sum; augeo, lugeo, mulgeo, xi, ctum; caveo, cavi, cautum; faveo, favi, fautum; cieo, cievi, citum; vieo, vievi, vietum: censeo, censui, censum; deleo, impleo, fleo, neo,* and Verbs in *veo, vi, tum; doceo, doctum; frendeo, frendi, fressum; sedeo, sedi, sessum; jubeo, jussi, jussum; mulceo, mulsi, mulsum; misceo, mistum* or *mixtum; mordeo, momordi, morsum; pendeo, pependi, pensum; spondeo, spospondi, sponsum; tondeo, totondi, tonsum; indulgeo, indulsi, indultum; sorbeo, sorpsi, sorptum; prandeo, prandi, pransum; oleo,* to grow, *olevi, oletum;* and so *exoleo, inoleo, absoleo; teneo, tentum; torreo, tostum; torqueo, torsi, tortum; video, vidi, visum.*

9. These have no Supine; and form the Perfect thus: *Algeo, fulgeo, turgeo, urgeo, si; conniveo, vi* and *xi; ferveo, fervi; paveo, pavi; frigeo, luceo, xi; strideo, stridi.*

10. These have no Supine; and form the Perfect thus: *Audeo, ausus sum; gaudeo, gavisus; mœreo, mœstus; soleo, solitus sum*

11. Regular Verbs of the Third Conjugation form the Infinitive in *ĕre*, and the Perfect and Supines variously.

Thus: If they end in

Bo: *Bibo, bibi, bibitum; glubo, glubi, glubitum,* & *glupsi, gluptum.*

Scribo, scripsi, scriptum; nubo, nupsi, nuptum, & *nupta sum.*

Accumbo, discumbo, incumbo, &c.; *cubui, cubitum.*

Co: *Dico, dixi, dictum; duco, duxi, ductum; vinco, vici, victum.*

Ico, ici, ictum; parco, parsi, parsum, & *peperci, parcitum.*

Sco: *Cresco, crevi, cretum; nosco, novi, notum.*

Also, *Agnosco, agnovi, agnitum; cognosco, cognovi, cognitum.*

Pasco, pavi, pastum; but *compesco, dispesco, ui, itum.*

Do makes *di, sum;* as, *scando, mando, prehendo, defendo, accendo,* and some others.

Edo, edi, esum, & *estum,* to eat; *comedo, comesum* & *comestum;* but

Credo, edo, dedo, reddo, perdo, abdo vel *obdo;*

Condo, indo, trado, prodo, vendo, simul *addo,* make *didi, ditum.*

Vado, rado, lædo, ludo, divido, trudo; & *claudo, plaudo, rodo,* formant sibi *si, sum.*

Cado, cecĭdi, casum; cædo, cecīdi, cæsum; cedo, cessi, cessum.

Fundo, fudi, fusum; findo, fidi, fissum; scindo, scidi, scissum; fido, fisus.

Pando, pandi, pansum & *passum; pendo, pependi, pensum.*

Tendo, tetendi, tensum & *tentum; tundo, tutudi, tunsum* (its compounds form *tusum*).

Go (& guo) makes *xi, ctum;* as, *Rego, plango, ungo, jungo, distinguo,* and some others.

Except *surgo, pergo, rexi, rectum.*

Fingo, mingo, pingo, stringo, leave out *n* in their Supine.

Frango, fregi, fractum; ago, egi, actum; lego, legi, lectum; but *diligo, intelligo, negligo, exi, ectum.*

Pango, pepigi, to bargain; *panxi,* to join; *pactum.*

Pungo, pupugi & *punxi, punctum; figo, fixi, fixum.*

Tango, tetigi tactum; mergo, spargo, tergo, si, sum.

Ho: *Traho, traxi, tractum; veho, vexi, vectum.*

Lo: *Alo, malo, ui, itum; colo, consulo, occulo, ui, ultum.*

Excello, præcello, antecello, cellui, celsum.

Percello, procello, recello, culi, culsum.

Fallo, fefelli, falsum.

Pello, pepuli, pulsum; sallo, salli, salsum.

Tollo, sustuli, sublatum; vello, velli & *vulsi, vulsum.*

Mo: *Fremo, gemo, vomo, ui, itum; emo, emi, emptum.*

Premo, pressi, pressum; como, demo, promo, sumo, psi, ptum.

No: *Sperno, sprevi, spretum; cerno* in its compounds *crevi, cretum.*

Sterno, stravi, stratum; sino, sivi, situm.

Lino, levi, lini & *livi, litum.*

Temno, tempsi, temptum; cano, cecini, cantum (its compounds form *cinui, centum*).

Gigno, genui, genitum; pono, posui, positum.

Po: *Scalpo, sculpo, carpo, serpo, repo,* &c., *psi, ptum.*

Except *rumpo, rupi, ruptum; strepo, strepui, strepitum.*

Quo: *De-Re-linquo, liqui, lictum; coquo, coxi, coctum.*

Ro: *Quæro, quæsivi, quæsitum; tero, trivi, tritum; curro, cucurri, cursum.*

Verro, verri & *versi, versum; gero, gessi, gestum; uro, ussi, ustum.*

Sero, sevi, satum, to sow or plant; *sero, serui, sertum,* to lay in order.

Consero, sevi, satum, to plant together.

Conserò, serui, sertum, to intermingle.

So: *Arcesso, capesso, facesso, lacesso, sivi* or *si, situm.*

Pinso, pinsui, pinsitum, or *pinsi, pinsum* & *pistum.*

To: *Mitto, misi, missum; meto, messui, messum.*

Necto, pecto, plecto, xi or *xui, xum; flecto, flexi, flexum.*

Peto, petivi, petitum; verto, verti, versum.

Sisto, stiti, statum; its compounds want the Supines.

Vo: *Solvo* and *volvo, volvi, volutum; vivo, vixi, victum.*

Xo: *Texo, texui, textum;* and some others.

Io: *Facio, feci, factum; jacio, jeci, jactum.*

Efficio, effeci, effectum; ejicio, ejeci, ejectum, &c.

Aspicio, aspexi, aspectum; allicio, allexi, allectum.

Fodio, fodi, fossum; fugio, fugi, fugitum.

Cupio, cupivi, cupitum; pario, peperi, partum.

Rapio, rapui, raptum; in its compounds *ripui, reptum.*

Quatio, quassum; in its compounds *cutio, cussi, cussum.*

Uo: *Arguo, statuo, tribuo, diluo, ui, utum.*

But *luo, lui, luitum; ruo, rui, ruitum* (its compounds form *rutum*).

Fluo, fluxi, fluxum; struo, struxi, structum.

12. Inceptives in *sco*, as *puerasco, tepesco*, and the following Verbs, have neither Perfect nor Supine; nor have the following: *Sido, furo, vergo, ambigo, glisco, fatisco, hisco, liquor, ringor, vescor, reminiscor.*

13. Regular Verbs of the Fourth Conjugation form the Infinitive in *īre*, the Perfect in *īvi*, the First Supine in *ītum.*

14. But the following Verbs thus: *Amicio, amixi, amicui,* & *amicivi, amictum; aperio, operio, perui, pertum; venio, veni, ventum; haurio, hausi, haustum; farcio, fulcio, sepio, si, tum; raucio, sentio, si, sum; sancio, vincio, xi, ctum; salio,* to dance, *salui, saltum* (its compounds form *silui, sultum*); *sepelio, singultio, ivi, ultum.*

15. These have neither Preterperfect nor Supine: *Ferio,* and all Desideratives, except *esurio, nupturio, parturio,* which, with *cæcutio, gestio, ineptio,* have *ivi.*

16. The Perfect Tenses of Verbs, especially of the Fourth Conjugation, are frequently contracted; as, *abiít, perií, abiérat,* for *abivit, perivi, abiverat.*

ACTIVE VOICE.

INDICATIVE MOOD.

Present.

	Singular.		Plural.		
I love,	thou lovest,	he loveth;	we love,	ye love,	they love.
Am-o,	*-as,*	*-at;*	*-āmus,*	*-ātis,*	*-ant.*
Mon-eo,	*-es,*	*-et;*	*-ēmus,*	*-ētis,*	*-ent.*
Reg-o,	*-is,*	*-it;*	*-imus,*	*-itis,*	*-unt.*
Aud-io,	*-is,*	*-it;*	*-īmus,*	*-ītis,*	*-iunt.*

Preterimperfect.

I loved *or* did love, *&c.*

Am-ābam,	*-ābas,*	*-ābat;*	*-abāmus,*	*-abātis,*	*-ābant.*
Mon-ēbam,	*-ēbas,*	*-ēbat;*	*-ebāmus,*	*-ebātis,*	*-ēbant.*
Reg-ēbam,					
Audi-ēbam,					

Preterperfect.

Singular.			Plural.		
I have loved, *&c.*					
Amáv-i,	*-isti,*	*-it;*	*-imus,*	*-istis,*	*-érunt,*
Monu-i,					or *ére.*
Rex-i,					
Audív-i,					

Preterpluperfect.

I had loved, *&c.*					
Amave-ram,	*-ras,*	*-rat;*	*-rámus,*	*-rátis,*	*-rant.*
Monue-ram,					
Rexe-ram,					
Audive-ram,					

Future.

I shall *or* will love, *&c.*					
Amá-bo,	*-bis,*	*-bit;*	*Am-abimus,*	*-abitis,*	*-ábunt.*
Moné-bo,			*Mon-ebimus,*	*-ebitis,*	*-ébunt.*
Reg-am,	*-es,*	*-et;*	*-émus,*	*-étis,*	*-ent.*
Audi-am,					

IMPERATIVE MOOD.

Present.

Singular.			Plural.		
Love thou; let him love; let us love; love ye; let them love.					
Am-a,	*-áto;*	*-et,*	*-áto;*	*-émus;*	*-áte,*	*-atóte;*	*-ent,*	*-anto.*
Mon-e,	*-éto;*	*-eat,*	*-éto;*	*-eámus;*	*-éte,*	*-etóte;*	*-eant,*	*-ento.*
Reg-e,	*-ito;*	*-at,*	*-ito;*	*-ámus;*	*-ite,*	*-itóte;*	*-ant,*	*-unto.*
Aud-i,	*-íto;*	*-iat,*	*-íto;*	*-iámus;*	*-íte,*	*-itóte;*	*-iant,*	*-iunto.*

POTENTIAL MOOD.

Present.

Singular.			Plural.		
I may *or* can love, *&c.*					
Am-em,	*-es,*	*-et;*	*-émus,*	*-étis,*	*-ent.*
Mone-am,	*-as,*	*-at;*	*-ámus,*	*-átis,*	*-ant.*
Reg-am,					
Audi-am,					

Preterimperfect.

Singular.			Plural.		
I might love, &c.					
Amá-rem,	*-res,*	*-ret;*	*Am-arémus,*	*-arétis,*	*-árent.*
Moné-rem,			*Mon-erémus,*	*-erétis,*	*-érent.*
Rege-rem,			*Reg-erémus,*	*-erétis,*	*-erent.*
Audí-rem,			*Aud-irémus,*	*-irétis,*	*-írent.*

Preterperfect.

I may have loved, &c.					
Amave-rim,	*-ris,*	*-rit;*	*-rimus,*	*-ritis,*	*-rint.*
Monue-rim,					
Rexe-rim,					
Audive-rim,					

Preterpluperfect.

I might have loved, &c.					
Amav-issem,	*-isses,*	*-isset;*	*-issémus,*	*-issétis,*	*-issent.*
Monu-issem,					
Rex-issem,					
Audiv-issem,					

Future.

I shall have loved, &c.					
Amav-ero,	*-eris,*	*-erit;*	*-erímus,*	*-erítis,*	*-erint.*
Monu-ero,					
Rex-ero,					
Audiv-ero,					

INFINITIVE MOOD.

Present and Preterimperfect.

Amāre, to love. *Monēre,* to advise.
Regĕre, to rule. *Audīre,* to hear.

Preterperfect and Preterpluperfect.

Amavisse, to have loved. *Monuisse,* to have advised.
Rexisse, to have ruled. *Audivisse,* to have heard.

Future.

Amatúrum esse, to be about to love.
Monitúrum esse, to be about to advise.
Rectúrum esse, to be about to rule.
Auditúrum esse, to be about to hear.

Gerunds.

Aman-di, of loving;	*-do,* in loving;	*-dum,* to love.
Monen-di, of advising;	*-do,* in advising;	*-dum,* to advise.

Regen-di, of ruling;	*-do*, in ruling;	*-dum*, to rule.
Audien-di, of hearing;	*-do*, in hearing;	*-dum*, to hear.

Supines.

Amát-um, to love;	*-u*, to be loved.
Monit-um, to advise;	*-u*, to be advised.
Rect-um, to rule;	*-u*, to be ruled.
Audít-um, to hear;	*-u*, to be heard.

Participles.

Present.

Amans, loving.	*Monens*, advising.
Regens, ruling.	*Audiens*, hearing.

Preterperfect.

Amátus, loved.	*Monitus*, advised.
Rectus, ruled.	*Audítus*, heard.

Future in *rus*.

Amatúrus, about to love.	*Monitúrus*, about to advise.
Rectúrus, about to rule.	*Auditúrus*, about to hear.

Future in *dus*.

Amandus, to be loved.	*Monendus*, to be advised.
Regendus, to be ruled.	*Audiendus*, to be heard.

PASSIVE VOICE.

INDICATIVE MOOD.

Present.

Singular.			Plural.		
I am loved, *&c.*					
Am-or,	*-áris* or *-áre*,	*-átur*;	*-ámur*,	*-amini*,	*-antur*.
Mon-eor,	*-éris* or *-ére*,	*-étur*;	*-émur*,	*-emini*,	*-entur*.
Reg-or,	*-eris* or *-ere*,	*-itur*;	*-imur*,	*-imini*,	*-untur*.
Aud-ior,	*-íris* or *-íre*,	*-ítur*;	*-ímur*,	*-imini*,	*-íuntur*.

Preterimperfect.

I was loved, *&c.*					
Amáb-ar,	*-aris* or *-áre*,	*-átur*;	*Amab-ámur*,	*-amini*,	*-antur*.
Monéb-ar,			*Moneb-*		
Regéb-ar,			*Regeb-*		
Audiéb-ar,			*Audieb-*		

Preterperfect.

Singular.			Plural.		
I have been loved, *&c.*					
Amát-us	*sum,*	*-us es,*	*-us est;*	*-i sumus,*	*-i estis,*	*-i sunt,*
	or	or	or	or	or	or
	fui,	*fuisti,*	*fuit;*	*fuimus,*	*fuistis,*	*fuérunt,* or *fuére.*
Monit-us.						
Rect-us						
Audít-us						

Preterpluperfect.

I had been loved, *&c.*

Amát-us	*eram,*	*-us eras,*	*-us erat;*	*-i erámus,*	*-i erátis,*	*-i erant,*
	or	or	or	or	or	or
	fueram,	*fueras,*	*fuerat;*	*fuerámus,*	*fuerátis,*	*fuerant.*
Monit-us						
Rect-us						
Audít-us						

Future.

I shall *or* will be loved.

Am-ábor,	*-aberis* or *-ere,*	*-abitur;*	*-abimur,*	*-abimini,*	*-abuntur.*
Mon-ébor,	*-eberis* or *-ere,*	*-ebitur;*	*-ebimur,*	*-ebimini,*	*-ebuntur.*
Reg-ar,	*-éris* or *-ére,*	*-étur;*	*-émur,*	*-emini,*	*-entur.*
Audi-ar,					

IMPERATIVE MOOD.

Present.

		Be thou loved;	let him be loved.
Sing.		*Am-áre, -átor;*	*-étur, -átor.*
	Let us be loved;	be ye loved;	let them be loved.
Plu.	*Am-émur;*	*-amini, -aminor;*	*-entur, -antor.*
Sing.		*Mon-ére, -étor;*	*-eátur, -étor.*
Plu.	*Mon-eámur;*	*-emini, -eminor;*	*-eantur, -entor.*
Sing.		*Reg-ere, -itor;*	*-átur, -itor.*
Plu.	*Reg-amur;*	*-imini, -iminor;*	*-antur, -untor.*
Sing.		*Aud-íre, -ítor;*	*-iátur, -ítor.*
Plu.	*Aud-iámur;*	*-imini, -iminor;*	*-iantur, -iuntor.*

POTENTIAL MOOD.

Present.

Singular.			Plural.		
I may *or* can be loved, *&c.*					
Am-er,	*-éris* or *-ére,*	*-étur;*	*-émur,*	*-emini,*	*-entur.*

Singular.		Plural.
Mone-ar,	*-āris* or *-āre, -ātur;*	*-āmur, -amini, -antur.*
Reg-ar,		
Audi-ar,		

Preterimperfect.

I might be loved, *&c.*

Am-ārer, -arēris or *-ēre, -arētur; -arēmur, -aremini, -arentur.*
Mon-ērer, -erēris, &c.
Reg-erer,
Aud-īrer, -ireris, &c.

Preterperfect.

I may have been loved, *&c.*

Amāt-us sim, -us sis, -us sit; -i simus, -i sitis, -i sint,
or or or or or or
fuerim, fueris, fuerit; fuerimus, fueritis, fuerint.
Monit-us
Rect-us
Audīt-us

Preterpluperfect.

I might have been loved, *&c.*

Amát-us essem, -us esses, -us esset; -i essēmus, -i essētis, -i essent,
or or or or or or
fuissem, fuisses, fuisset; fuissémus, fuissétis, fuissent.
Monit-us
Rect-us
Audīt-us

Future.

I shall have been loved, *&c.*

Amāt-us ero, -us eris, -us erit; -i erimus, -i eritis, -i erunt,
or or or or or or
fuero, fueris, fuerit; fuerīmus, fuerītis, fuerint.
Monit-us
Rect-us
Audit-us

INFINITIVE MOOD.

Present and Preterimperfect.

Amāri, to be loved.	*Monēri,* to be advised.
Regi, to be ruled.	*Audīri,* to be heard.

Preterperfect and Preterpluperfect.

Amātum esse or *fuisse,* to have been loved.
Monitum esse or *fuisse,* to have been advised.

Rectum esse or *fuisse*, to have been ruled.
Audítum esse, or *fuisse*, to have been heard.

Future.

Amátum iri, to be about to be loved.
Monitum iri, to be about to be advised.
Rectum iri, to be about to be ruled.
Audítum iri, to be about to be heard.

20. Some Verbs have a Passive Termination, with an Active Meaning; as, *loquor*, to speak. These are called Deponents, and have Gerunds, Supines, and Participles.

21. Such are also, *scrutor, scrutatus sum; imitor, imitatus sum*, &c., in the First Conjugation.

22. *Mereor, merui*, or *meritus sum; fateor, fassus; misereor, misertus; polliceor, pollicitus; reor, ratus; tueor, tuitus; vereor, veritus*, &c., in the Second Conjugation.

23. *Adipiscor, adeptus; amplector, amplexus; complector, complexus; comminiscor, commentus; defatiscor, defessus; expergiscor, experrectus; fungor, functus; fruor, fructus*, or *fruitus; gradior, gressus; irascor, iratus; labor, lapsus; loquor, locutus; sequor, secutus; nanciscor, nactus; nascor, natus; nitor, nisus*, or *nixus; obliviscor, oblitus; paciscor, pactus; patior, passus; proficiscor, profectus; queror, questus; ulciscor, ultus; morior, mortuus, mori*, &c., in the Third. And,

24. *Largior, mentior, molior, potior, sortior, -itus, sum; assentior, assensus; experior, expertus; operior, opertus; metior, mensus; ordior, orsus; orior, ortus; morior, mortuus*, in the Fourth.

25. Some Verbs ending in *or* have both an Active and Passive signification.

26. Compound Verbs form their Perfect and Supines like the Simple Verbs; as, *doceo, docui; edoceo, edocui.*

27. But the syllable which is doubled in the Perfect of the Simple Verbs, is not doubled in their Compounds; as, *cado, cecidi; occido, occidi.*

28. Except in the Compounds of *disco* and *posco;* also, *de, ex, præ, pro, -curro*, which have *curri* and *cucurri.*

29. One of the vowels of the Simple Verb is often changed or dropped in its Compounds; as *spargo, dispergo; claudo, occludo.*

SECTION VIII.

OF IRREGULAR VERBS.

1. *Possum, volo, nolo, malo, edo, fio, fero,* and *feror,* ar conjugated thus:—

INDICATIVE MOOD.

Present.

Singular.			Plural.		
I am able, *&c.*					
Possum,	*potes,*	*potest;*	*possumus,*	*potestis,*	*possunt.*
Volo,	*vis,*	*vult;*	*volumus,*	*vultis,*	*volunt.*
Nolo,	*nonvis,*	*nonvult;*	*nolumus,*	*nonvultis,*	*nolunt.*
Malo,	*mavis,*	*mavult;*	*malumus,*	*mavultis,*	*malunt.*
Edo,	*edis,* or *es,*	*edit,* or *est;*	*edimus,*	*editis,* or *estis,*	*edunt.*
Fio,	*fis,*	*fit;*	*fimus,*	*fitis,*	*fiunt.*
Fero,	*fers,*	*fert;*	*ferimus,*	*fertis,*	*ferunt.*
Feror,	*ferris,* or *ferre,*	*fertur;*	*ferimur,*	*ferimini,*	*feruntur.*

Preterimperfect.

I was able, *&c.*					
Pot-eram,	*-eras,*	*-erat;*	*-erámus,*	*-erátis,*	*-erant.*
Vol-ēbam,	*-ēbas,*	*-ēbat;*	*-ebāmus,*	*-ebātis,*	*-ēbant.*
Nol-ēbam,					
Mal-ēbam,					
Ed-ēbam,					
Fi-ēbam,					
Fer-ēbam,					
Ferēb-ar,	*-áris,* or *áre,*	*-átur;*	*-ámur,*	*-amini,*	*-antur.*

Preterperfect.

I have been able, *&c.*					
Potu-i,		*-isti,*	*-it;*	*-imus,*	*-istis,*	*-érunt,*
Volu-i,						or *-ére.*
Nolu-i,						
Malu-i,						
Ed-i,						
Tul-i,						
Fact-us	*sum,*	*-us es,*	*-us est,*	*-i sumus,*	*-i estis,*	*-i sunt,*
	or	or	or	or	or	or
	fui,	*fuisti,*	*fuit;*	*fuimus,*	*fuistis,*	*fuérunt,*
Lat-us,						or *fuére.*

Preterpluperfect.

Singular.			Plural.		
I had been able, *&c.*					
Potue-ram,	*-ras,*	*-rat;*	*-rámus,*	*-rátis,*	*-rant.*
Volue-ram,					
Nolue-ram,					
Malue-ram,					
Ede-ram,					
Tule-ram,					
Fact-us eram,	*-us eras,*	*-us erat,*	*-i erámus,*	*-i erátis,*	*-i erant,*
or	or	or	or	or	or
fueram,	*fueras,*	*fuerat;*	*fuerámus,*	*fuerátis,*	*fuerant.*
Lat-us,					

Future.

I shall *or* will be able, *&c.*					
Pot-ero,	*-eris,*	*-erit;*	*-erimus,*	*-eritis,*	*-erunt.*
Vol-am,	*-es,*	*-et;*	*-émus,*	*-étis,*	*-ent.*
Nol-am,					
Mal-am,					
Ed-am,					
Fi-am,					
Fer-am,					
Fer-ar,	*-éris* or *-ére,*	*-étur;*	*-émur,*	*-emini,*	*-entur.*

IMPERATIVE MOOD.

Present.

Singular.			Plural.		
Be thou unwilling;			be ye unwilling.		
Noli, nolíto;			*nolíte, nolitóte.*		
Eat thou;	let him eat;	let us eat;	eat ye;		let them eat.
Ed-e, -ito;	*-at, -ito;*	*-ámus;*	*-ite, -itóte;*		*-ant, -unto.*
es, esto;	*esto;*		*este, estóte;*		
Fito;	*fiat, fito;*	*fiámus;*	*fite, fitóte;*		*fiant, fiunto.*
Fer, ferto;	*ferat, ferto;*	*fer-ámus;*	*-te, -tóte;*		*-ant, -unto.*
Fer-re, -tor;	*-átur, -tor;*	*-ámur;*	*-imini, -iminor;*		*-antur, untor.*

POTENTIAL MOOD.

Present.

Singular.			Plural.		
I may be able, *&c.*					
Poss-im,	*-is,*	*-it;*	*-ímus,*	*-ítis,*	*-int.*

Singular.			Plural.		
Vel-im,	*-is,*	*-it ;*	*-ímus,*	*-ítis,*	*-int.*
Nol-im,					
Mal-im,					
Ed-am,	*-as,*	*-at ;*	*-ámus,*	*-átis,*	*-ant.*
Fi-am,					
Fer-am,					
Fer-ar,	*-áris* or *-áre,*	*-átur ;*	*-ámur,*	*-amini,*	*-antur.*

Preterimperfect.

I might be able, *&c.*

Poss-em,	*-es,*	*-et ;*	*-émus,*	*-étis,*	*-ent.*
Vell-em,					
Noll-em,					
Mall-em,					
Eder-em, or *ess-em,*					
Fier-em,					
Ferr-em,					
Ferr-er,	*-éris,* or *ére,*	*-étur ;*	*-émur,*	*-emini,*	*-entur.*

Preterperfect.

I may have been able, *&c.*

Potue-rim,	*-ris,*	*-rit ;*	*-rimus,*	*-ritis,*	*-rint.*
Volue-rim,					
Nolue-rim,					
Malue-rim,					
Ede-rim,					
Tule-rim,					
Fact-us sim,	*-us sis,*	*-us sit,*	*-i simus,*	*-i sitis,*	*-i sint,*
or	or	or	or	or	or
fuerim,	*fueris,*	*fuerit ;*	*fuerimus,*	*fueritis,*	*fuerint.*
Lat-us,					

Preterpluperfect.

I might have been able, *&c.*

Potu-issem,	*-isses,*	*-isset ;*	*-issémus,*	*-issétis,*	*-issent.*
Volu-issem,					
Nolu-issem,					
Malu-issem,					
Ed-issem,					
Tul-issem,					

Singular.			Plural.		
Fact-us essem,	*-us esses,*	*-us esset,*	*-i essēmus,*	*-i essētis,*	*-i essent,*
or	or	or	or	or	or
fuissem,	*fuisses,*	*fuisset;*	*fuissémus,*	*fuissétis,*	*fuissent.*

Lat-us,

Future.

I shall have been able, *&c.*

Potu-ero,	*-eris,*	*-erit,*	*-erímus,*	*-erítis,*	*-erint.*
Volu-ero,					
Nolu-ero,					
Malu-ero,					
Ed-ero,					
Tul-ero,					
Fact-us ero,	*-us eris,*	*-us erit,*	*-i erimus,*	*-i eritis,*	*-i erunt,*
or	or	or	or	or	or
fuero,	*fueris,*	*fuerit;*	*fuerīmus,*	*fuerītis,*	*fuerint.*

Lat-us,

INFINITIVE MOOD.

Present and Preterimperfect.

Posse, to be able.
Nolle, to be unwilling.
Edere, or *esse,* to eat.
Fieri, to be made, *or* done.
Velle, to be willing.
Malle, to be more willing.
Ferre, to bear, *or* suffer.
Ferri, to be borne, *or* suffered.

Preterperfect and Preterpluperfect.

Potuisse, to have been able.
Voluisse, to have been willing.
Noluisse, to have been unwilling.
Maluisse, to have been more willing.
Edisse, to have eaten.
Tulisse, to have borne, *or* suffered.
Factum esse or *fuisse,* to have been made, *or* done.
Latum esse or *fuisse,* to have been borne, *or* suffered.

Future.

Esúrum esse, to be about to eat.
Latúrum esse, to be about to bear, *or* suffer.
Factum iri, or *faciendum esse,* to be about to be made, *or* done.
Latum iri, or *ferendum esse,* to be about to be borne, *or* suffered.

INDICATIVE MOOD.

Present.

	Singular.			Plural.		
Eo, I go,	*is,*	*it;*		*Imus,*	*itis,*	*eunt.*

Preterimperfect.

Ibam, I went,	*ibas,*	*ibat;*	*Ibamus,*	*ibatis,*	*ibant.*

Future.

Ibo, I shall *or* will go,	*ibis, ibit;*		*Ibimus,*	*ibitis,*	*ibunt.*

SUBJUNCTIVE MOOD.

Present.

Eam, I may go,	*eas,*	*eat;*	*Eamus,*	*eatis,*	*eant.*

INFINITIVE MOOD.

Ire, to go.

2. Some Verbs are Defective, being only used in some Tenses or Persons.

3. Such are *aio, inquam, fore, ausim, faxim, ave, vale, salve, quæso,* and *cedo.*

Pres. Indic. *Aio, ais, ait.* Plu. *Aiunt.*

Imperf. *Aiebam, aiebas, aiebat.* Plu. *Aieb-amus, -atis, -ant.* Imperative, *ai.*

Pres. Subjunctive. *Aias, aiat.* Plu. *Aiamus, aiant.* Participle. Pres. *Aiens.*

Pres. Indic. *Inquio* or *inquam, inquis, inquit.* Plu. *Inquimus, inquiunt.*

Preterperf. *Inquisti, inquit.*

Future. *Inquies, inquiet.*

Imperative. *Inque, inquito.*

Pres. Subjunctive. *Inquiat.* Part. *Inquiens.*

Pres. Subjunctive. *Ausim, ausis, ausit.* Plu. *Ausint.*

Future. *Faxo* or *faxim, faxis, faxit.* Plu. *Faxint.*

Imperf. Subjunctive. *Forem, fores, foret.* Plu. *Forent.* Infin. *Fore.*

Cepi, odi, I hate, *novi, memini,* } *eram, erim, issem, ero, isse;*

& *memento, mementote.*

4. These four last have the signification both of Present and Perfect.

Imperf. *Cedo.* Plu. *Cedite.*

Pres. Indic. *Quæso.* Plu. *Quæsumus.*

Pres. Indic. *Salvebis.* Imperf. *Salve, salveto.* Plu. *Salvete, salvetote.*

Infin. *Salvere.*

5. For *dice, duce, face, fere,* we say, *dic, duc, fac, fer.*

6. Some Verbs are used in the Third Person Singula without any Nominative Case going before them. These are called Impersonal Verbs; as, *pluit,* it rains.

SECTION IX.

OF ADVERBS, PREPOSITIONS, AND CONJUNCTIONS.

1. An Adverb is a sort of word which is added to a Verb, to perfect, explain, or enlarge its sense.

2. Adverbs are compared like Nouns Adjective.

3. The Comparative in Adverbs is the same with the Neuter Gender of the Comparative Adjective; as, *aptè, aptiùs.*

4. The Superlative in Adverbs is the same with the Masculine Vocative of the Superlative Adjective; as, *charè, charissimè.*

5. Adverbs of Time, Place, and Quantity, govern a Genitive Case; as, *satis vini.*

6. Among these may be reckoned those words expressing some sudden passion, which are commonly called Interjections.

7. *Hei* and *væ* govern a Dative; *heu,* a Nominative, Dative, or Accusative; *en, ecce, apage,* and *cedo,* an Accusative; *O,* a Nominative, Accusative, or Vocative.

8. *Ah, vah, hem, proh,* govern an Accusative or Vocative.

9. A Preposition is a sort of word which is commonly set before another, or compounded with it; as, *I go* to *London.*

10. Thirty-three Prepositions govern an Accusative Case; *ad,* to; *adversum, adversus,* against; *ante,* before; *apud,* at; *circa, circum, circiter,* about; *cis, citra,* on this side; *clanculum,* unknown to; *contra,* against; *erga,* towards; *extra,* without; *infra,* beneath; *inter,* between; *intra,* within; *juxta,* near; *ob,* because of; *penes,* in the power of; *per,* through; *pone,* behind; *post,* after; *præter,* beside; *prope,* near; *propter,* because of; *secundum,* according to; *secus,*

by; *supra,* above; *trans,* over; *ultra,* beyond; *versus,* towards; *usque,* to.

11. Fifteen govern an Ablative: *a, ab, abs,* from; *absque,* without; *clam,* unknown to; *coram,* before; *cum,* with; *de, e, ex,* of; *palam,* in the presence of; *præ,* before; *prò,* for; *sine,* without; *tenus,* up to.

A and *e* are set before words beginning with Consonants; *ab* and *ex,* before words beginning with Vowels.

12. *Tenus* also governs a Genitive Plural, and is commonly put after its Case; as are also *usque, penes,* and *versus;* as, *aurium tenus, me penes;* and *cum* is put after *me, te, se, nobis, vobis, quî;* as, *mecum,* with me.

13. *In,* in, governs an Ablative; *in,* against, amongst, for, into, towards, an Accusative.

In, in, after words expressing faith or believing, governs an Accusative.

14. *Sub, subter,* under, govern an Ablative; *sub,* about, an Accusative; as do *sub* and *subter,* implying motion.

15. *Super,* above, beside, governs an Accusative; *super,* concerning, an Ablative.

16. A Preposition compounded governs the same case as it did before; as, *Italiâ regem avertere.*

17. *Am, di, dis, re, se, con,* are found only in Compounds.

18. Prepositions, when compounded, often change a letter; as, *aufero, affigo, allego,* for *abfero, adfigo, adlego.*

19. Often they drop one or more letters; as, *omitto, trano,* for *obmitto, transno.*

20. Often they are doubled; as, *deperdo, recolligo.*

21. A Conjunction is a sort of word which joins words or sentences together.

22. The most common Conjunctions are, *et,* and; *vel,* or; *nec, neque,* neither.

23. Conjunctions have commonly the same Cases, Moods, and Tenses, before and after them.

24. *Que, ve,* and *ne,* asking a question, are always joined to the preceding word; as, *visne legere?*

25. *Autem, vero,* but; *enim,* for; *quidem,* indeed; *quoque,* also, are never; *igitur,* therefore; *tamen,* yet, are seldom, the first word in a sentence.

26. *Quod,* that; *quum,* when; *ut,* as, govern an Indicative; *ut,* that; *quum,* seeing that, a Subjunctive Mood.

SECTION X.

OF SYNTAX.

1. SYNTAX is the right way of putting words together in a sentence.

2. One part of Syntax teaches the Agreement, the other the Government, of Words.

3. Every Verb agrees with its Nominative Case in Number and Person; every Adjective, with its Substantive in Gender, Number, and Case; every Relative, with its Antecedent in Person, Gender, and Number.

4. The Relative, if there be no other, is the Nominative Case to the Verb; but if there be, it is governed of the Verb, or of some other word in the same sentence.

5. A Nominative of the First or Second Person is often understood; yea, and of the Third, if it has been mentioned before, or may be easily known by the sense of the Verb; as, *ita prædicant*, so they say.

6. So is also the Substantive to an Adjective; as, *amat bonos*, he loves good men.

7. An Infinitive Mood, or part of a sentence, often supplies the place of a Nominative or Accusative Case; as, *non progredi, est regredi.*

8. When an Infinitive Mood, or part of a sentence, supplies the place of a Nominative Case to the Verb, or of a Substantive to an Adjective, the Verb is the Third Person Singular, and the Adjective the Neuter Gender.

9. A Collective Nominative may have either a Singular or Plural Verb; (as, *turba ruit* or *ruunt;)* and so may two Nominatives coupled together; as, *terror et metus invadit* or *invadunt.*

10. A Verb between Nominatives of different Numbers, and an Adjective between Substantives of different Genders, may agree with either; as, *vestes sunt*, or *est, lana.*

11. The First Person is preferable to the Second, the Second to the Third; as, *ego et tu fecimus, tu et ille audivistis.*

12. The Masculine Gender is preferable among animate things; as, *vir et mancipium sunt mersi;* the Neuter, among inanimate; as, *liber, charta, et atramentum parata sunt.*

13. The word *thing* is frequently understood, the Adjec-

tive being put in the Neuter Gender; as, *magnum*, a great thing.

14. The word which asks, and that which answers, a question must be in the same Case; and so must Substantives signifying the same thing; as, *urbs Roma*, the city Rome.

15. Verbs of a Passive Sense govern a Nominative Case; as, *sum discipulus; hic vocatur doctus.*

16. So do Verbs of Gesture; as, *homo incedit erectus*, man walks upright.

17. Active and Deponent Verbs govern an Accusative Case. So do some Neuters, especially of Nouns of a like signification; as, *vivere vitam*, to live a life; and the Impersonals, *decet, oportet, juvat, delectat.*

N.B.—*Oportet* is elegantly joined with the Subjunctive Mood, *ut* being understood; as, *oportet facias*, you must do it, for *oportet te facere.*

18. *Celo, doceo, exuo, induo, moneo, oro, peto, posco, postulo, rogo*, and Verbs of a like signification, govern two Accusatives; as, *rogo te hoc:* And their Passives, one; as, *induitur vestem.*

19. Verbs signifying or implying motion, as to allure, apply, avail, belong, call, challenge, conduce, encourage, entice, exhort, incite, incline, invite, lie, provoke, reach, send, stir up, tend, and *loquor*, will have an Accusative with *ad.*

20. So will these Adjectives, *natus, paratus, præceps, proclivis, promptus, pronus, propensus, tardus;* as, *tardus ad iram*, slow to anger.

21. *Aptus, habilis, idoneus, vehemens*, have sometimes an Accusative with *ad*, and sometimes a Dative.

22. The English sign of the Genitive Case is *of* or *'s;* as, the Book of the Master, or the Master's Book.

23. But of mine, of thine, of his own, of hers, or her own, of their own, of ours, of yours, are translated *meus, tuus, suus, noster, vester.*

24. Of, signifying the matter whereof a thing is made, is translated by *de, e, ex*, or an Adjective; so, a cup of gold, *poculum ex auro*, or *aureum.*

25. The latter of two Substantives is put in the Genitive Case.

26. Adjectives signifying care, desire, envy, fear, guilt, impatience, knowledge, love, memory, plenty, power, thrift, and their contraries, and those which are alone in the Neuter

Gender, and put Substantively, govern a Genitive Case; as, *cupidus laudis,* desirous of praise.

N.B.—Adjectives of plenty and want govern a Genitive or Ablative; as, *dives agris,* or *agrorum,* rich in lands.

27. So do Comparatives, Superlatives, Interrogatives, and some Numerals; as, *maximus horum,* the greatest of these.

28. As likewise Verbals ending in *ax* or *ns;* as, *petax pecuniæ.*

29. When the Verb *sum* signifies possession, property, or duty, it governs a Genitive Case; as, *est Cæsaris,* it is Cæsar's.

30. *Misereor, miseresco,* and *satago,* govern a Genitive Case; and so do the Impersonals, *interest* and *refert;* as, *interest reipublicæ:* Yet we say, *interest meâ, tuâ, suâ, nostrâ, vestrâ, cujâ.*

31. *Similis, dissimilis, proprius, communis, contrarius,* govern a Genitive or a Dative; as, *similis tui,* or *tibi.*

32. *Memini, reminiscor, recordor, obliviscor,* govern a Genitive or Accusative; as, *meminisse laborum,* or *labores.*

33. *Abundo, egeo, indigeo, potior, dignus, indignus, orbus, plenus, vacuus,* govern a Genitive or Ablative.

N.B.—*Ango, discrucior, pendeo, desipio,* govern a Genitive, sometimes an Ablative, of the part affected; as, *angit me animi,* it vexes me.

34. Verbs of accusing, acquitting, admonishing, condemning, despising, esteeming, valuing, govern a Genitive and sometimes an Ablative Case after an Accusative; as, *accuso te superbiæ,* I accuse you of pride.

35. Their Passives also govern a Genitive or Ablative Case; as, *accusor avaritiæ,* I am accused of covetousness.

36. Likewise the Impersonals, *miseret, miserescit, pœnitet, piget, pudet, tædet,* govern a Genitive after an Accusative; as, *miseret me tui,* I pity you.

37. Praise and dispraise, likewise the nature, property, or quality of a thing, are expressed either by the Genitive or Ablative Case; as, *vir summæ virtutis,* a man of the greatest virtue; *arbor miræ proceritatis,* a tree of a wonderful height.

38. *Consto, emo, æstimo, vendo,* and Verbs of a like signification, govern a Genitive of the Adjective, or an Ablative of the Substantive; as, *constat minoris, constat auro.*

39. Many, both Substantives and Adjectives, govern a Dative Case; as, *pater urbi,* a father to the city; *utilis*

reipublicæ, profitable to the state: Particularly Verbals in *bilis* and *dus;* as, *flebilis tibi, amandus omnibus.*

40. Verbs expressing anger, believing, commanding, congratulating, envying, favouring, fighting, flattering, forgiving, helping, hurting, indulging, meeting, obeying, pleasing or displeasing, profit or disprofit, resisting, serving, trusting, and upbraiding, govern a Dative Case.

41. As also Verbs compounded of *benè, malè, satis;* or *ad, ante, con, contra, in, inter, ob, post, præ, sub, super,* which have often an Accusative also; as, *præstat officium Domino.*

42. But *guberno, impugno, invado, jubeo, juvo, lædo, offendo, oppugno, prævenio, rego,* govern an Accusative.

43. Many Impersonals govern a Dative Case; as, *licet mihi.*

44. So does *sum,* with its Compounds, except *possum.*

45. *Sum* has often a double Dative; as, *Deus est mihi propugnaculo,* God is my defence; particularly when it is joined to words expressing praise or dispraise, profit or loss; as, *hoc est mihi dedecori,* this is a disgrace to me: And so have *accipio, habeor, do, duco, puto, verto, tribuo, relinquo,* and some others.

46. Verbs of bringing, comparing, declaring, denying, equalling, giving, lending, joining, owing, pardoning, paying, persuading, postponing, preferring, promising, receiving, restoring, returning, sending, showing, taking, threatening, vowing, govern a Dative after an Accusative; as, *da mihi librum,* give me a book.

47. Their Passives govern one Dative; as, *donum datur mihi,* a gift is given to me.

48. Nouns denoting the instrument, the cause, the manner of doing a thing, the value, the quality, the excess of it, the natural endowment, the birth, or any circumstance, are put in the Ablative Case; as, *vulneravit me gladio,* he wounded me with a sword.

49. Nouns expressing measure, or the distance from a place, are put in the Ablative Case, though sometimes in the Genitive or Accusative; as, *domus quadraginta pedibus* (or *pedes) alta,* a house forty feet high.

50. If *quam* is omitted after a Comparative, the following Noun must be in the Ablative Case; as, *melior est patre,* he is better than his father.

51. A Substantive joined with a Participle is often put in

the Ablative Case absolute; as, *Deo juvante,* God helping; *nuntio accepto,* news being received.

52. Verbs of abounding, depriving, easing, emptying, filling, loading, robbing, spoiling, unloading, govern an Ablative Case; as, *cumulat me beneficiis,* he loads me with kindnesses.

53. So do these Verbs, *abutor, careo, commuto, defungor, dignor, dono, exulto, fruor, fungor, gaudeo, glorior, impertio, impertior, lætor, libero, muto, nitor, participo, perfungor, supersedeo, vescor, victito, utor;* and also, *captus, contentus, creatus, cretus, editus, extorris, fretus, genitus, lætus, natus, opus, præditus, profugus, prognatus, satus, superbus,* and *usus;* as, *vescor carne; opus est pluviâ.*

54. A Noun of time, answering to the question, *When,* is usually put in the Ablative Case; *How long,* in the Accusative; as, *veni die Jovis,* I came on Thursday; *mansit paucos dies,* he stayed a few days.

55. *At* or *in,* before the Proper Name of a town or city, notes a Genitive; as, *est Romæ,* he is at Rome: But if the word be of the Plural Number, or the Third Declension, a Dative or Ablative; as, *est Athenis,* he is at Athens; *vixit Tiburi,* he lived at Tibur:—*To,* an Accusative; *from,* an Ablative; as, *Larino Romam advolavi,* I hasted from Larinum to Rome. We likewise say for, at home, *domi;* on the ground, *humi;* at the war, *militiæ,* or *belli.*

56. Which way? is answered by the Ablative; as, *veni huc Eboraco,* I came hither by the way of York; or by an Accusative Case with *per.*

57. Before an Imperative or Subjunctive Mood, *ne* is Latin for *not;* as, *ne canta,* do not sing.

58. *Non* in Latin stands before the Verb; as, *non curo,* I care not.

59. The Infinitive Mood follows a Verb; as, *mentiri nescio;* or a Passive or Verbal Adjective; as, *dignus amari; audax perpeti.*

60. An Accusative Case often goes before it, following the sign *that;* as, *gaudeo te valere,* I am glad that you are well.

61. It may be turned into another Mood by inserting *ut* or *quòd;* as, *monet me facere,* or *ut faciam; scio filium amare,* or *quòd filius amet.*

62. The Infinitive *esse* has the same Case before and after

it; as, *licet nemini esse noxio; indignum est homine esse scelesto.*

63. The Participle *having* before a Verb is translated either by a Deponent Participle, (as, having spoken, *locutus,)* or by *cum* and a Preterpluperfect Tense.

64. Derivatives (whether Participles, Gerunds, Supines, or Adverbs) govern the same Cases with their Primitives.

65. The first Gerund commonly follows a Noun or Verbal Adjective; as, *cupidus discendi,* desirous of learning; *tempus studendi,* the time of studying: The second and third, a Preposition; as, *ignavi citò deterrentur a discendo; locus ad agendum amplissimus.*

66. But if it implies the cause or manner of a thing, the Preposition is omitted; as, *defessus ambulando,* weary with walking.

67. The third Gerund often expresses that a thing must be done; as, *utendum est ætate,* we must make use of time.

68. The first Supine follows Verbs of motion; as, *eo ambulatum,* I go to walk.

69. The second Supine follows Adjectives; as, *turpe dictu,* shameful to be spoken.

OF EXAMINING A WORD, &c.

The manner of examining a word is this:—

Question. What sort of a word is it?

Answer 1. A Noun Substantive.

Q. Of what Declension, Gender, Number, Case? Why?

A. 2. A Noun Adjective.

Q. Of how many Terminations? Of what Degree, Gender, Number, Case? With what does it agree?

A. 3. A Pronoun Relative.

Q. Of what Gender, Number, Person? With what does it agree?

A. 4. A Pronoun Substantive.

Q. Of what Person, Number, Case? Why?

A. 5. A Pronoun Adjective.

Q. Of what Gender, Number, Case? With what does it agree?

A. 6. A Verb.

Q. Of what kind, Conjugation, Voice, Mood, Tense, Number, Person? With what does it agree?

A. 7. A Participle.

Q. Of what Verb, Voice, Tense, Gender, Number, Case? With what does it agree?

A. 8. An Adverb; a Preposition.

Q. What Case does it govern?

In order to turn English into Latin, 1. Find out the Verb, by the sign *am* or *do:* 2. The Nominative Case, by asking the question, who? or what? with the Verb: 3. The Case following the Verb, by asking the question, whom? or what? with the Nominative Case and the Verb: 4. The Noun agreeing with the Case before or after the Verb: 5. The Adverbs or Prepositions: 6. The Case following them: 7. The Ablative Absolute, if there be any.

In order to turn Latin into English, 1. Seek out the Nominative and Verb, agreeing in Number and Person: 2. When you see a Genitive or Dative, seek out the Substantive, Adjective, Verb, or Adverb, governing it: 3. When you see an Accusative or Ablative, seek out the Adjective, Participle, Gerund, Supine, or Preposition, governing it: 4. When you see an Infinitive Mood, seek out the Substantive, Adjective, or Verb, governing it: 5. When you see an Adjective, seek out the Substantive with which it agrees in Gender, Number, and Case.

SECTION XI.

OF PROSODY.

1. Prosody is the art of making verses.

2. A short syllable is marked thus, *ă;* a long one thus, *ā.*

3. A vowel before two consonants, or a double consonant, is long; as, *parēns, gāza:* And so is a diphthong, or a contracted vowel; as, *fœdus, cōgo,* for *coago.*

4. But *præ* before a vowel is short; as, *præire.*

5. A vowel before another is short; as, *Dĕus.*

6. Except in *alīus,* (Genitive,) *diēi, faciēi, fīo, fīunt, fīebant,* &c.

7. A short vowel, before a mute and a liquid, is either long or short; as, *pātris,* or *pătris.*

8. Monosyllables are long; except the enclitics, *que, ne, ve.*

9. And also *vir, quis, is, es; bis, cis, ter; nec, per, in, an, vel,* and those which end in *b, d,* or *t.*

10. *A* final declined is short; as, *musă;* but *a* is long in indeclinable words, (as, *frustrā;* except *pută, ită, quiă, ejă, posteă,)* in the Ablative Case, (as, *famā,)* in the Vocative of Greek Nouns, (as, *Æneā,)* and in the Imperative Mood; as, *amā.*

11. *E* final is short; as, *marĕ;* except in Monosyllables, in the First and Fifth Declension, (as, *odē, diē,)* in Imperatives of the Second Conjugation, (as, *docē,)* and in Adverbs from Adjectives of three Terminations; as, *doctē;* except *benĕ, malĕ.*

12. *I* final is long; except in *necubi, nisi, quasi, sicubi, sicuti,* and in the Dative and Vocative of Greek Nouns.

13. *O* final is common; as, *ponō,* or *ponŏ;* except in monosyllables, in Datives and Ablatives, (as, *filiō,)* and in Adverbs derived from Nouns, (as, *meritō,)* and Nominatives which make their Genitives in *ûs,* (as, *Didō,)* and Gerunds in *do;* as, *amandō.*

14. *U* final is long; as, *penū.* *Y* is short; as, *molỹ.*

15. *B, d, l, r, t,* final, is short; except *er,* having *ēris,* and Hebrew words; as, *David, Daniel, Gabriel, Job.*

16. *C, n,* final, are long; except some Greek Nouns in *on* and *en,* having *inis;* as, *carmen, carminis;* and *donec, hic, hoc; forsan, tamen,* and *nostin',* for *nostine.*

17. *As* final is long; except *as* having *adis.*

18. *Es* final is long; but *es* having *itis,* and *es* in the Nominative Plural of Greek Nouns of the Third Declension, increasing in the Genitive Case, are short; as, *dæmonĕs.*

19. So it is in Neuters of the Third Declension; as, *cacoethĕs;* and in the Second Person of the Verb *sum* and its compounds; as, *potĕs,* &c., and in *penĕs.*

20. *Os* final is long; except Genitives in *os.*

21. *Os* is also short in Nouns of the Second Declension: So it is in *arbos, compos, impŏs, ŏtis, os ossis.*

22. *Is, us, ys,* final, are short; except *is* in Plural Nouns, (as, *musīs,)* in Nouns having *ītis, īnis, entis;* and in the Second Person Singular of Verbs which form the Second Plural in *ītis.*

23. So it is in *glis, vis, sis,* and their compounds, *quamvis, possis.*

24. Except also *us* in Monosyllables; *us* having *odis, udis, uris, utis, untis;* and in the Genitive or Plural of the Fourth Declension.

25. *Cor, mel, fel,* and the final syllables of *mihi, tibi, sibi, ubi, ibi, uti;* of words ending in *inta,* (as, *quadraginta,)* or Compounds ending in *par* or *pos,* (as, *impar,)* are common.

26. The Second Declension increases short; as, *gener, genĕri.*

27. *A, al,* Masculine, *ar, as, adis,* increase short; as, *themătis, Hannibălis, Cæsăris, lampădis.*

28. But *ar,* Neuter, increases long; except in *jubar, nectar.*

29. *Al,* Neuter, *an, as, atis, ax,* increase long; as, *animālis, Pæānis, æstātis, pācis:* Except *anătis, măris.*

30. *Er, es, ex, ecis, icis,* and *igis,* increase short; as, *carcĕris, milĭtis, nĕcis:* Except *vibex, vibīcis,* and *es* in Greek Nouns; as, *magnes, magnētis;* and *locuplētis, mercēdis, quiētis, vēris,* and *hærēdis.*

31. *El, en,* increase long; except *en, inis;* as, *carmĭnis.*

32. *Il, is,* increase short; as, *vigĭlis, pulvĕris:* Except *glīris,* and Genitives in *itis:* *In, ix,* long; as, *delphīnis, felīces;* except *pĭcis,* and some others.

33. *O* increases *inis* short, *enis* and *onis* long; as, *homĭnis, sermōnis.*

34. *Ol, os, ox,* increase long, and *or* Masculine or Feminine; except *bŏvis, compŏtis, impŏtis,* and *præcŏcis; arbŏris, memŏris.*

35. *On,* sometimes long, sometimes short; *or,* Neuter or Greek, short.

36. *Ul, ur, us, ut, ux,* increase short; as, *consŭlis, corpŏris, femŏris, capĭtis, dŭcis:* Except *us* in *udis, uris, utis,* (as, *palūdis,)* and in the Comparative Degree; as, *melius, meliōris.*

37. But these are short, *pecŭdis, Ligŭris, intercŭtis.*

38. *Yr* and *ys* increase short; except *ys, ynis;* as, *trachȳnis.*

39. *S* impure commonly increases short; as, *inops, inŏpis.*

40. *A, e, o,* in the increase of Plurals, are long; as, *pennārum, diērum, ventōrum, duābus, ambōbus:* *I, u,* short; as, *sermonĭbus, artŭbus.*

41. Preterites and Supines of two syllables have the former long; as, *vēni:* Except *bĭbi, dĕdi, fĭdi, stĕti, tŭli; ĭtum, sĭtum, dătum, rătum, sătum, stătum.*

42. Preterites doubling the first syllable have the two former short; as, *tĕtĭgi.*

43. *A, e,* and *o,* in the increase of Verbs, are long; as, *amāmus, legēmus, amatōte.*

44. *E* in *beris*, and before *ram, rim, ro,* is short; as, *amabĕris, amavĕram, amavĕrim, amavĕro.*

45. *I* in the Third Conjugation is short; as, *legĭmus:* In the Fourth, long; as, *audīmus.*

46. *U* is short; as, *volŭmus;* except before *rus* in the Participle; as, *amatūrus.*

47. Participles of two syllables commonly have the former long; as, *nōtus.*

48. Participles from *avi* and *ivi* have the last syllable but one long; as, *amātus, audītus.*

49. And so have Participles in *utus;* as, *solūtus.*

50. A vowel before *do, go, le, lis, men, nus, na, rus, tim,* is long:

51. Except Verbals in *bilis,* Materials, and Derivatives from Adverbs in *inus:* Also *ligo; anus, bonus, dominus, genus, manus, onus, sonus; columen; gena, fiscina, fuscina, machina, pagina, sarcina, trutina; ferus, herus, merus, torus; statim, tamen.*

52. The last vowel but one is also long in words ending in *anis, atus, ela, etus, eta, etum, itis, osus, orus, udus, unis, utus;* except *canis, latus, latĕris, status, sitis.*

53. *I, u,* before or after *r,* is long; except Meditatives in *urio:* Also, *cærulus, nurus, querulus, tribus; hirudo, hirundo; rudis, rudens; rigo, furo, rigeo, rubeo, vireo.*

54. *O, u,* before *m,* is long; except *coma, comes, cucumis, cumulus, crumena, domo, domus, homo, humus, incolumis, sumus; glomero, tumeo; numerus.*

55. *U* before *c* is long; except *cucumis, volucer.*

56. A compound or derived syllable generally preserves the quantity of the word from which it is derived.

57. There are other exceptions to these rules, which observation will teach.

58. The common feet in Latin verse are, a Spondee, which is two long syllables, as, *pūrōs;* an Iambic, which is a short and a long, as, *mănūm;* and a Dactyle, which is one long and two short, as, *scrībĭmŭs.*

59. The less common feet are, a Trochee, which is a long and a short syllable, as, *pānĭs;* an Anapest, which is two short and a long, as, *tŭlĕrās;* Tribrachys, which is three short, as, *dŏmĭnŭs;* and a Proceleusmatic, which is four short.

60. A long verse, commonly called an Hexameter, consists of six feet. The first four of these may be either Dactyles or

Spondees; the fifth must be a Dactyle, the last a Spondee; as,

Tītȳrĕ | tū pătŭ | laē rĕcŭ | bāns sūb | tēgmĭnĕ | fāgī.

61. But sometimes the fifth is a Spondee; then it is called a Spondaic Verse.

62. A short verse, commonly called a Pentameter, consists of five feet; viz., two either Dactyles or Spondees with a long syllable, and two Dactyles with a long syllable; as,

Nūllŭs ăd | āmīs | sās | ĭbĭt ă | mīcŭs ŏ | pēs.

63. An Asclepiad Verse consists of a Spondee, a Dactyle, a long syllable, and then two Dactyles; as,

Mēcæ | nās ătă | vīs | ēdĭtĕ | rēgĭbŭs.

64. A Sapphic consists of a Trochee, a Spondee, a Dactyle, and two Trochees. After three of these verses follows an Adonic, consisting of a Dactyle and a Spondee; as,

Intĕ | gēr vī | 'tæ scĕlĕ | rīsquĕ | pūrūs
Nōn ĕ | gēt Māu | rī jăcŭ | līs nĕc | ārcū
Nēc vĕ | nēnā | tīs grăvĭ | dā să | gīttīs
Fūscĕ phă | rētrā.

65. A Phaleucian verse consists of a Spondee, a Dactyle, and three Trochees; as,

Hīc ēst | quēm lĕgĭs | īllĕ | quēm rĕ | quīrĭs.

An Iambic properly consists of six Iambics; as,

Sŭīs | ĕt īp | să Rō | mă vī | rĭbūs | rŭīt.

66. But sometimes it has more, sometimes fewer, feet; and frequently Spondees or other feet in the place of Iambics.

67. It matters not what quantity the last syllable of a verse is of.

68. The last vowel of a word is cut off, if *h* or another vowel follow; and so is *m*, with the vowel going before it: Only *heu* and *O!* are never cut off.

SECTION XII.

OF FIGURES.

1. A Figure is an elegantly uncommon way of speaking.

2. All the sorts of Grammatical Figures may be reduced to three,—an Ellipsis, a Pleonasm, and an Enallage.

3. An Ellipsis is a defect; a Pleonasm, a redundance; an Enallage, a change of letters or words.

4. The most common sorts of Ellipses and Pleonasms are contained in the following verses:—

> *Demit* Aphæresis * *initio, sed* Prothesis † *addit:*
> Syncope ‡ *de medio tollit, sed* Epenthesis § *infert:*
> *Detrahit* Apocope ‖ *fini, sed dat* Paragoge.¶

5. The most common sorts of Enallage are, Tmesis, which divides a word into two parts; as, *cum quibus erat cunque.*

6. Hypallage, which changes Cases for each other; as, *in nova mutatas corpora formas.*

7. Antiptosis, which puts one Case for another; as, *ipsum ut vivat optant:* And,

8. Enallage, strictly so called, which puts one Voice, Mood, or Tense, for another; as, *tum prora avertit,* for *avertitur; tum omnes fortunas meas laudare,* for *laudabant.*

9. The most common Poetical Figures are, Synæresis, which contracts two syllables into one; as, *alveō* for *alvĕō.*

10. Diæresis, which divides one syllable into two; as, *evoluïsset,* for *evolvisset.*

11. Systole, which makes a long syllable short; as, *stetĕruntque comæ:* And,

12. Diastole, which makes a short syllable long; as, *exercet Dīana choros.*

13. The most common Rhetorical Figures are, a Metaphor, which puts one word for another resembling it; as, *ridet ager.*

14. A Metonymy, which puts one word for another that bears a relation to it: Suppose, the effect for the cause; as, *pœnas dedit illud opus;* that is, *Ovidius, autor operis:* The adjunct for the subject; as, *ternos necte colores;* that is, *licia trium colorum:* The time for the thing done; as, *secula mitescent;* for *homines in seculo:* The place for that which is placed in it; as, *vina coronant;* for *pocula:* Or the abstract for the concrete, or *vice versâ;* as, *ubi illic scelus est?* for *scelestus.*

15. A Synecdoche, which puts a general word for a particular; as, *perniciosum animal perdidimus;* that is, *Catilinam:* The whole for the part, *vice versâ,* part for the whole; as, *fontem ferebant;* that is, *aquam fontis:* The Plural Number for

* *'st,* for *est.* † *Tetuli,* for *tuli.* ‡ *Dixti,* for *dixisti.*
§ *Induperator,* for *imperator.* ‖ *Viden',* for *videsne.* ¶ *Claudier,* for *claudi.*

the Singular, or *vice versâ;* as, *obtulimus nos periculis; obtuli me.*

16. An Hyperbole, which expresses more than is true; as, *ocyor Euro.*

17. A Catachresis, which is the abuse of a word; as, *vir gregis,* for a ram.

18. An Allegory, which is a continued Metaphor; as, *O navis, referent in mare te novi fluctus!*

19. A Climax, which is a gradation of several sentences, rising each above the other: And,

20. A Prosopopœia, which represents a thing as if it were a person; as, *tecum, Catilina, patria sic aget?*

A SHORT GREEK GRAMMAR.

SECTION I.

OF LETTERS.

1. The Letters in Greek are Twenty-four :—

Their Figure.	Their Name.	Their Power.
Α α	Alpha	a
Β β or ϐ	Beta	b
Γ γ or ſ	Gamma	g
Δ δ	Delta	d
Ε ε	Epsilon	e short
Ζ ζ or ʒ	Zeta	z
Η η	Eta	e long
Θ ϑ or θ	Theta	th
Ι ι	Iota	i
Κ κ	Kappa	k
Λ λ	Lambda	l
Μ μ	Mu	m
Ν ν	Nu	n
Ξ ξ	Xi	x
Ο ο	Omicron	o short
Π ϖ or π	Pi	p
Ρ ϱ or ρ	Rho	r
Σ σ or ς final	Sigma	s
Τ τ or ʅ	Tau	t
Υ υ	Upsilon	u
Φ φ	Phi	ph
Χ χ	Chi	ch
Ψ ψ	Psi	ps
Ω ω	Omega	o long.

2. Seven of these are vowels, α, ε, η, ι, ο, υ, ω; of which η, ω, are long; ε, ο, short; α, ι, υ, are doubtful.

3. There are nine diphthongs; of which, αι, αυ, ει, ευ, οι, ᾳ, are proper; ηυ, υι, ωυ, improper. The diphthongs, αι, αυ, οι, are changeable; ει, ευ, ου, are not.

4. Seven of the consonants are called semi-vowels; of which ζ, ξ, ψ, are double consonants; λ, μ, ν, ρ, liquids.

5. The rest are mutes; of which ϙ, κ, τ, are termed lenes; β, γ, δ, middles; φ, χ, ϑ, aspirates.

6. Π, β, φ, are analogous to each other; so are κ, γ, χ; and τ, δ, ϑ.

7. A lene consonant, when its vowel is cut off, before an aspirate, is changed into an aspirate; as ἐφ' ᾧ.

8. Two lenes are so changed before an aspirate; as νύχθ' ὅλην, for νύκτα ὅλην.

9. Οὐκ before an aspirate becomes οὐχ.

10. Οὕτω, ἄχρι, and μέχρι, have ς added, if a vowel follows.

11. An aspirate is scarce ever changed.

12. The letter γ, before γ, κ, ξ, or χ, sounds like *ng*; as ἄγγελος.

13. The letter ν is changed into γ, before γ, κ, ξ, or χ.

14. into μ, before β, μ, ϙ, φ, ψ.

15. into λ, ρ, σ, before two consonants.

16. Every initial vowel has a spirit prefixed.

17. This is either lene, as ὅρος; or aspirate, as ὅρος.

18. An initial υ, or ρ, is always aspirated; as ὕλη, ῥίς.

19. If two rhos meet in the middle of a word, the first has a lene spirit, the second an aspirate; as ϙόῤῥω.

20. A semicolon is marked thus (·)

21. A note of interrogation thus (;)

22. A letter is called pure, which has a vowel before it; impure, which has a consonant.

SECTION II.

OF ACCENTS.

1. There are three accents; an acute (´), a grave (`), a circumflex (˜).

2. The last, last but one, or last but two syllables, whether long or short, may have an acute accent; the last, or last but one, if long, may have a circumflex.

3. A grave is never placed but upon the last.

4. If a word has an acute on the last syllable but two, it is termed an ante-penacute; as, ἄγϝελος. If on the last but one, a penacute; as, κόσμος. If it has either an acute or a grave on the last, it is termed acute-toned; as, βαρύς.

5. If the last syllable but one is circumflected, it is termed an ante-circumflected; if the last, a circumflex word.

6. A word that has no accent on the last syllable is termed a grave-toned; as λίθος. For a grave is understood over every syllable which has no accent.

7. An acute cannot be on the third, nor a circumflex on the second syllable, if the last is long; so ἀγϝέλων, σύκϐ.

8. If a long syllable, that precedes a final short one, has any accent, it is a circumflex; as, μῦσα.

9. A final αι or οι is accounted short; as, ἄνθρωποι· unless contracted, or in the Optative Mood.

10. An accent is on the same syllable in other Cases as in the Nominative; so φροντὶς, φροντίδος.

11. Nouns of the First Declension circumflect the Genitive Plural; as, μϐσῶν.

12. But the Genitive Plural Feminine of Adjectives of three endings in ος pure are accented like their Masculines; as, G. ἁγίων ἁγίων ἁγίων. So is the Genitive Plural of χλϐνης, ἐτήσιος, χρήϛης· as, χλϐνων, &c.

13. Acute-toned words of the First and Second Declension circumflex all their Genitives and Datives.

14. Imparisyllabical monosyllables circumflect their Genitives in the Dual and Plural Numbers; as, χειροῖν, χειρῶν.

15. The Vocative Case circumflects εῦ and οῖ, and throws back the accent when it ends in ερ· as, ϖατὴρ, ϖάτερ.

16. Monosyllables, unless contracted, are acuted: But, if they are contracted or cut off by Aphæresis, they are circumflected; as, φῶς of φάος, ἦν for φῆν or ἔφην· and so are ὗς, σῦς, μῦς, δρῦς, and some others.

17. In dissyllables, and others, when the last but one is long, and the last short, (or long by position,) the last but one, if it has an accent, is circumflected; as, σῶμα, ἐκεῖνος, αὖλαξ.

18. Otherwise, in dissyllables the last but one, if it has any

accent, must be acuted, be the last long or short; as, λόγος, μένε, λόγυ, ἥρως.

19. In polysyllables, if the last is short, the last but two is acuted; as, ἄνθρωπος.

20. But (1.) Participles of the Preterperfect Passive, Verbals in τέος, Compounds of Nouns, and the Preterperfect of the Middle Voice, are excepted; as, τετυμμένος, λεκτέος, ἀνδροφόνος.

21. So (2.) are Diminutives ending in ίσκος, and ίλος· as, νεανίσκος, ναυτίλος: And a few other Nouns; as, παρθένος, ὀλίγος, ἐναντίος, ἀθρόος, and some others: Also, Adverbs of Place in θεν, θι, and σε, from Nouns which have the accent on the last; as, ἐρανόθεν, ἐρανόθι, ἐρανόσε, from ἐρανός.

22. But if the last is long, the last but one is acuted; as, ἀνθρώπυ.

23. But the Attic and Ionic Dialects are excepted; as, Μενέλεως, πόλεως, Αἰνείεω for Αἰνείυ.

24. In Contractions, an acute and a grave make a circumflex; as, βασιλέας, βασιλεῖς· ποιέω, ποιῶ· βοαέτε, βοᾶτε.

25. But a grave and an acute make an acute; as, ἐςάως, ἐςώς· βοαέτω, βοάτω.

26. An Enclitic is a word that throws its accent on another word.

27. Enclitics quite lose their accent, (1.) When a monosyllable Enclitic follows a word acuted on the last but one; as, ἄνδρα συ: (2.) When any Enclitic follows a word with its last syllable circumflected or acuted; as, ὁρῶ τινας, ἀνήρ τις.

Examples of all Enclitics.

Monosyllables.	Dissyllables.	
Κύριός συ	Κύριός ἐςι	Κύριός σού ἐςι
Δῦλός σου	δῦλός ἐςι	τύπτουσι μέ τινες
Λόγος σου	λόγος ἐςι	ἕνεκα σῦ
Θεῷ σου	Θεῷ ἐςι	ἔςι πόλις
Θεός μου	Θεός ἐςι	ἀλλ' ἔςι, τῦτ' ἐςι.

28. Monosyllables of the Third Declension have their accent on the last syllable of their Genitives and Datives, but on the first of their Nominatives, Accusatives, and Vocatives; as, χεὶρ, χειρὸς, χειρὶ, χεῖρα· χεῖρε, χειροῖν· χεῖρες, χειρῶν, χερσὶ, χεῖρας.

29. So have such words as are declined by a syncope; as, ἀνὴρ, ἀνδρὸς· and also γυνὴ, γυναικὸς.

30. But Participles are excepted; as, θεὶς, θέντος· ὢν, ὄντος· to which add these Genitives Plural, δᾴδων, δμώων, κράτων, λάων, παίδων, τρώων, φώτων, ὤτων, πάντων, and πᾶσι.

31. The accents of Verbs and Participles remain on the same syllable, in all their Tenses, as in their Roots; τύπτω, τιμάω, ἵστημι· unless some general rule obstructs.

32. These Fourteen Monosyllables have no accent; ὁ, ἡ, οἱ, αἱ, ἐ, ἐκ, ἐχ, εἰ, ὡς, ἐν, εἰς or ἐς, ἐκ or ἐξ.

33. But ἐ, ἐκ, and ὡς, have an acute when they end a sentence; as, ὁ δὲ ἔφη, ἔ.

SECTION III.

OF ABBREVIATIONS, PARTS OF SPEECH, AND ARTICLES.

1. Greek words are not always writ at length: Observe, therefore, these usual Abbreviations.

Short.	Plain.	Short.	Plain.	Short.	Plain
[illegible]	[illegible]	[illegible]	καὶ	[illegible]	[illegible]
[illegible]	αλλ	[illegible]	κατὰ	[illegible]	σαν
[illegible]	ἀπο	[illegible]	μαρ	[illegible]	σθ
[illegible]	γὰρ	[illegible]	μεθ	[illegible]	σσ
[illegible]	γεν	[illegible]	μὲν	[illegible]	στ
[illegible]	δὲ	[illegible]	μεν	[illegible]	σπ
[illegible]	δια	[illegible]	μενος	[illegible]	σχ
[illegible]	ει	[illegible]	μετὰ	[illegible]	σχι
[illegible]	εἶναι	[illegible]	μῶν	[illegible]	σχο
[illegible]	ἐκ	[illegible]	οἷον	[illegible]	ται
[illegible]	ελ	[illegible]	ος	[illegible]	τῆς
[illegible]	ἐν	[illegible]	ου	[illegible]	τὸν
[illegible]	ἐπι	[illegible]	οὗτος	[illegible]	τοὺς
[illegible]	ἐστι	[illegible]	παρα	[illegible]	τε
[illegible]	ευ	[illegible]	περ	[illegible]	τῶ
[illegible]	ἐὰν	[illegible]	περι	[illegible]	τῶν
[illegible]	ην	[illegible]	ρα	[illegible]	ῦ
[illegible]	υι	[illegible]	ὑπερ	[illegible]	υς
[illegible]	υν	[illegible]	ὑπο	[illegible]	υσι

2. There are eight sorts of words, five of which are declinable; Article, Noun, Pronoun, Verb, Participle: Three indeclinable; Adverb, Conjunction, Preposition.

3. There are three Numbers; the Singular, Dual, and Plural.

4. The Singular speaketh but of one; as, *μῦσα, a song:* The Dual speaketh properly of two; as, *μύσα, two songs*· The Plural speaketh of many; as, *μῦσαι, songs.*

5. The Article prefixed to most Substantives is declined thus:—

	Singular.				Dual.		Plural.			
	N.	*G.*	*D.*	*Ac.*	*N. & A.*	*G. & D.*	*N.*	*G.*	*D.*	*Ac.*
M.	ὁ	τῦ	τῷ	τὸν	τὼ	τοῖν	οἱ	τῶν	τοῖς	τὺς
F.	ἡ	τῆς	τῇ	τὴν	τὰ	ταῖν	αἱ	—	ταῖς	τὰς
N.	τὸ	τῦ	τῷ	τὸ	τὼ	τοῖν	τὰ	—	τοῖς	τὰ.

6. There is no Ablative Case in Greek.

SECTION IV.

OF SUBSTANTIVE NOUNS.

1. There are five Declensions; three of Simple, and two of Contracted Nouns.

2. The first Declension has four terminations; ας, ης, Masculine; α, η, Feminine.

3. It forms the Genitive Case in ȣ or ης, the Dative in ᾳ or ῃ.

Examples of the First Declension.

Singular.

Nom.	*Gen.*	*Dat.*	*Acc.*	*Voc.*
ταμί-ας	ȣ	ᾳ	αν	α
Ἀϛχίσ-ης	ȣ	ῃ	ην	η
μῦσ-α	ης	ῃ	αν	α
ᾠδ-ὴ	ῆς	ῇ	ὴν	ὴ

Dual.

Nom. Ac. Voc. ταμία. *Gen. & Dat.* ταμίαιν.

Plural.

N. ταμί-αι, *G.* ῶν, *D.* αις, *Ac.* ως, *V.* αι. And so the rest.

4. Nouns ending in δα, θα, ρα, and α pure, retain α in the Genitive and Dative; as, ἡ ἡμέρ-α, ας, ᾳ.

5. Some Nouns in ας form the Genitive in α, and the Accusative in αν· especially proper names, whose last syllable is circumflected; as, *N.* Θωμᾶς, *G.* Θωμᾶ, *Ac.* Θωμᾶν.

6. Nouns ending in ωης or της, Gentile Nouns, and those compounded of μετρέω, πολέω, τρίβω, form the Vocative in α· as, κλέπτης, κλέπτα.

7. The SECOND has two terminations; ος, Masculine or Feminine; ον, Neuter.

8. It forms the Genitive in ου, the Dative in ῳ.

Examples of the Second Declension.

Singular.

Nom.	*Gen.*	*Dat.*	*Acc.*	*Voc.*
κύρι-ος	ου	ῳ	ον	ε
σκῆπτρ-ον	ου	ῳ	ον	ον

Dual.

Nom. Acc. Voc.	*Gen. Dat.*
ω	οιν

Plural.

Nom.	*Gen.*	*Dat.*	*Acc.*	*Voc.*
κύρι-οι	ων	οις	ους	οι
σκῆπτρ-α	ων	οις	α	α

9. Iota is subscribed to all Datives in ᾳ, ῃ, ῳ.

10. The THIRD has many terminations, all which are contained in the following verses:—

Masculea αν, ην, υν, ων, ηρ, ωρ, ας, ης, ως·
Εις, ους, ξ, ψ. *Feminea* ειρ, ιν, της, ις, υς, ηδων,
Sic ας, αδος· *Sunt Neutra* ας, ατος· *Vocalis,* αρ *aut* ορ.

11. It forms the Genitive in ος, the Dative in ι.

Examples of the Third Declension.

Singular.

Nom.	*Gen.*	*Dat.*	*Acc.*	*Voc.*
Τιτὰν	τιτᾶν-ος	ι	α	τιτὰν
σῶμα	σώματ-ος	τι	σῶμα	σῶμα

Dual.

Nom. Acc. Voc.	*Gen. Dat.*
τιτᾶνε	τιτάνοιν
σώματε	σωμάτοιν

Plural.

Nom.	*Gen.*	*Dat.*	*Acc.*	*Voc.*
τιτᾶνες	τιτάνων	τιτᾶσι	τιτάνας	τιτᾶνες
σώματα	σωμάτων	σώμα-σι	τα	τα

12. Nouns ending in α form the Genitive in ατος· ι makes ιτος or ιος· υ, υος or εος· ω, οος· ν and ρ, ος and τος· σ, ος, τος, δος, θος, νος, or ντος· ξ, γος, χος, or κτος· ψ, ος, πος, or φος. But use is the best master.

13. Sometimes ω in the Nominative is changed into ο in the Genitive, and η into ε· as, ὁ ῥίων, ῥίονος· ὁ αἰθὴρ, αἰθέρος.

14. Some Nouns ending in ηρ lose ε in the Genitive and Dative Singular; πατὴρ, μήτηρ, γαςήρ· *G.* πατρὸς, *D.* πατρὶ, *A.* πατέρα.

15. But Δημήτηρ and θυγάτηρ lose ε in all the oblique cases.

16. Ἀνὴρ takes δ for ε, cut off; as, *G.* ἀνδρὸς, *D.* ἀνδρί.

17. Add to these, ἀρὴν, ἀρνός· and κύων, κυνός.

18. The FOURTH Declension, which is the First of the Contracts, has three terminations; υς, (which in a grave-toned word is Masculine, as, βότρυς· in an acute-toned word Feminine, as, ἰλὺς); and ω and ως, always Feminine.

19. It forms the Genitive in υος, οος, ους· the Dative, υϊ, οϊ, οῖ.

Examples of the Fourth Declension.

Singular.

Nom.	*Gen.*	*Dat.*	*Acc.*	*Voc.*
βότρ-υς,	υος	υϊ	υν	υ

Dual.

Nom. Acc. Voc.	*Gen. & Dat.*
βότρυε	βοτρύοιν

Plural.

Nom.	*Gen.*	*Dat.*	*Acc.*	*Voc.*
βότρυες, τρυς	βοτρύων	βότρυ-σι	υας, υς	υες, υς

Singular.

λεχ-ὼ	οος, ῶς	υϊ, οῖ	ῶα, ῶ	οι
αἰδ-ὼς				

Dual.

Nom. Acc. Voc.	*Gen. & Dat.*
λεχ-ὼ	οῖν

Plural.

Nom.	*Gen.*	*Dat.*	*Acc.*	*Voc.*
λεχ-οὶ	ῶν	οῖς	ὀς	οὶ

like a regular Noun of the Second Declension.

20. The FIFTH Declension, which is the Second of the Contracts, has seven terminations: ης, ευς, υς, Masculine; ις, Feminine; ος, ι, υ, Neuter.

21. It forms the Genitive in εος, ους, or ϊος· the Dative in εϊ, ει, or ϊϊ, ι.

Examples of the Fifth Declension.

Singular.

Nom.	*Gen.*	*Dat.*	*Acc.*	*Voc.*
Σωκράτ-ης,	εος, ους	εϊ, ει	εα, η	ες
τεῖχ-ος	εος, ους	εϊ, ει	ος	ος
βασιλ-εὺς	έος	εϊ, εῖ	έα	εῦ
πρέσβ-υς	εος	εϊ, ει	υν	υ
ὄφ-ις	ιος	ϊϊ, ι	ιν	ι
σίνηπ-ι	ιος	ϊϊ, ι	ι	ι
ἄς-υ	εος	εϊ, ι	υ	υ

Dual.

Nom. Acc.	*Voc.*	*Gen.*	*Dat.*
Σωκράτε-ε	η	έοιν	οῖν
τείχε-α	η	έοιν	οῖν

The rest are regular.

Plural.

Nom. Voc.	*Gen.*	*Dat.*	*Acc.*
Σωκράτ-εες, εις	έων, ῶν	εσι	εας, εις
τείχ-εα, η			εα, η
βασιλ-έες, εῖς	έων	εῦσι	εας, εῖς
πρέσβ-εες, εις			
ὄφ-ιες, ις	ίων	ισι	ιας, ις
σινήπ-ια, ι	ίων	ισι	ια, ι

22. In all the Imparisyllabical Declensions, the Accusative of grave-toned Nouns impurely declined is formed in α or ν· as, ἔρις, ἔριδα, or ἔριν: Of Nouns purely declined, in ν only; as, τέρψις, τέρψιν.

23. The Vocative is generally like the Nominative.

24. But Nouns ending in ης εος, ωρ ορος, ων ονος, ηρ ηρος, and Adjectives in ην ενος, shorten the long vowel; as, Σωκράτης, Σώκρατες: Also, σωτὴρ, σώτερ.

25. Nouns forming the Genitive in νος drop τος· as, λέων, λέοντος, λεόν. Εις εντος drop ς and τος· as, πλακόεις πλακόεντος, πλακόει and πλακόεν.

26. Ας ανος forms the Vocative in αν· so μέλας μέλανος, μέλαν.

27. Grave-toned Nouns in ις or υς, and even acuted Adjectives, drop ς· so τέρψις τέρψι, ὀξὺς ὀξύ.

28. So does a diphthong; as, βασιλεὺς βασιλεῦ. Except πῶς, ὀδὼς, κλείς.

29. Sometimes ξ is dropped; as, ἄναξ ἄνα.

30. The Dative Plural is formed of the Dative Singular, by inserting σ before ι, dropping δ, θ, ν, and τ· as, σώματι σώμασι.

31. It is formed from the Nominative Singular, by adding ι to Nouns ending in ξ, ψ, or σ, after a diphthong; as, κόραξ κόραξι.

32. But κλεὶς makes κλεσί· πῶς, ποσί· ὄς, ὠσί: The Compounds of εις, εσι· as, μηδεὶς μηδέσι.

33. Εντι becomes εισι· οντι, ουσι· so, τυφθέντι, τυφθεῖσι· λέοντι, λέουσι.

34. P becomes ρασι in Nouns that have a Syncope; as, πατρὶ πατράσι· only γαστὴρ γαστῆρσι.

35. I becomes poetically εσι or εσσι· as, ἔπεϊ ἐπέεσσι.

36. I in the Dative Plural takes ν before a vowel; as, χερσὶν ἀνίπποις. So does εἴκοσι in all Cases.

37. Heteroclite Nouns, which differ from the common way of declining, are either Defective, Variant, or Redundant.

38. Nouns are defective either in Number or in Case.

39. All Proper Names, and those Nouns which are Singular only by signification, as the names of vices, metals, fruits of the earth, liquors, and the ages of men, want the Dual and Plural; as, ἡ φιλοσοφία, γῆρας, γάλα, χρυσός. Yet we read, οἱ ἀέρες, from ἀήρ· αἱ γαῖαι, from γῆ· τὰ πυρὰ, from πῦρ.

40. These want the Singular and Dual, namely, the feasts of the gods; as, τὰ Κρόνια: Some names of cities; as, αἱ Ἀθῆναι. So do Ἀχαιοὶ, Εὐμενίδες, Ἔφοροι, τὰ ἐπιτίμια, τὰ ὀνείρατα, τὰ κλέρεα.

41. Nouns defective in Case are,—

(1.) Aptots: as the Names of Letters, ἄλφα, βῆτα· foreign

Names, as Δαβίδ· words expressing the natural voice of creatures, as the κοὰξ of frogs, κοὶ of young pigs; Nouns cut off by Apocope, as, δῶ for δῶμα, or increased by Paragoge, as, ςρατόφι for ςρατός· and Numbers, from four to an hundred. Add these Neuters; δάος, δέμας, ἐέλδωρ, ἦδος, ἦτορ, κῶας or κῶς, μῆχος or μῆχαρ, νῶκαρ, σέβας, σκίναρ, τέκμαρ and τέκμωρ, ὕπαρ, χρέως or χρείως, χρεών.

(2.) Monoptots: as, ἡ δὼς, αἱ καΐακλῶθες, ὦ τὰν, and others.

(3.) Diptots: as, ἀμφὼ, ἀμφοῖν· οἱ φθοῖες, τὲς φθοῖας.

(4.) Triptots: as, *N.* μάρτυς, *A.* μάρτυν, *D.* μάρτυσι· and *G.* ἀλλήλων, *D.* ἀλλήλοις, αις, οις, *A.* ἀλλήλȣς, ας, α.

42. Nouns vary either in Gender or in Case.

43. The following Nouns are Masculine in the Singular, and Masculine and Neuter in the Plural; as, *Sing. N.* ὁ δεσμὸς, *Plu.* οἱ δεσμοὶ and τὰ δεσμά· δίφρος, κύκλος, λύχνος, ςαθμὸς, σῖτος, τράχηλος, δάκΐυλος, μηρὸς, μοχλὸς, and others. But *Sing.* ἡ κέλευθος, *Plu.* αἱ κέλευθοι and τὰ κέλευθα· *Sing.* ὁ καὶ ἡ τάρΐαρος, *Plu.* τὰ τάρΐαρα· *Sing.* ὁ ζυγὸς and τὸ ζυγὸν, *Plu.* only τὰ ζυγά. So ὁ νῶτος and τὸ νῶτον, *Plu.* τὰ νῶτα· and some others.

44. Neuters in αρ make αΐος in the Genitive; as, ἄλειαρ, ἄλειφαρ, δέλεαρ, ἔδαρ, ἦμαρ, ἦπαρ, κάρηαρ, κΐέαρ, ὄνειαρ, ὄθαρ, πεῖραρ, ςέαρ, φρέαρ· *Gen.* ἀλείαΐος, &c. Add to these, γάλα γάλακΐος, ὄναρ ὀνείραΐος, ὃς ὠτὸς, σκὼρ σκατὸς, ὕδωρ ὕδαΐος, ἡ γυνὴ γυναικὸς, *Voc.* γύναι. *Sing. Nom.* ὁ Ζεὺς, *Gen.* Ζηνὸς or Διὸς, *Dat.* Ζηνὶ or Διΐ, *Acc.* Ζῆνα or Δία, *Voc.* ὦ Ζεῦ.

Γόνυ and δόρυ, in prose, make γόναΐος and δόραΐος in the Genitive. But the Poets use γȣνὸς and δȣρός.

Ναῦς, in prose, is thus declined: *Sing. Nom.* ἡ ναῦς, *Gen.* νεὼς, *Dat.* νηὶ, *Acc.* ναῦν. *Plur. Nom.* νῆες, *Gen.* νεῶν, *Dat.* ναυσὶ, *Acc.* ναῦς.

45. Redundants in the Nominative are,—

(1.) Several Masculines in ηρ and ωρ, as, κλητὴρ and κλήτωρ· in ηρ and ης, as, πλαςὴρ, πλαςής: Also, υἱὸς, υἱεύς.

(2.) Many Feminines in α and η, as, ἄχνα, ἄχνη· in ης and ος· and in ις and ια: Also, ἀηδὼν and ἀηδώς.

(3.) Many Neuters in ος and ον, as, τὸ δένδρος, δένδρον· in ον and ιον, as, ἄεθλον -ιον.

(4.) These also are redundant in the Nominative; ςραΐὸς ιὰ, βαθμος ὶς, αὐχμὸς μὴ, ἀϋτμὴν μὴ, δελφὶς ὶν, ἀκΐὶς ὶν, ϑὶς ϑίν· with many others.

46. Several Nouns ending in υς, ως, ις, and ης, are redundant in the Genitive; as, *Nom.* νῶς, *Gen.* ῶ and οός· Μίνως, *Gen.* ω and ωος· ὁ γέλως, ωῖος and ω. ἡ τίγρις, *Gen.* ιδος and ιος· ἡ θέμις, ιδος and ιος· ὁ δάρης, *Gen.* υ and ηος· with some others.

SECTION V.

OF ADJECTIVE NOUNS.

1. Adjectives are of one, two, or three terminations.

2. Adjectives of Three Terminations, ending in ος, ας, εις, ων, υς, are declined thus:—

Singular.

	Nom.	*Gen.*	*Dat.*	*Acc.*	*Voc.*
M.	καλὸς	ῶ	ῷ	ὸν	ὲ
F.	καλὴ	ῆς	ῇ	ὴν	ὴ
N.	καλὸν	ῶ	ῷ	ὸν	ὸν

Dual.

Nom. Acc. Voc.	*Gen. Dat.*
ὼ	οῖν
ὰ	αῖν
ὼ	οῖν

Plural.

	Nom.	*Gen.*	*Dat.*	*Acc.*	*Voc.*
M.	καλοὶ	ῶν	οῖς	ὺς	οὶ
F.	καλαὶ		αῖς	ὰς	αὶ
N.	καλὰ		οῖς	ὰ	ὰ

Singular.

	Nom.	*Gen.*	*Dat.*	*Acc.*	*Voc.*
M.	πᾶς	παντὸς	παντὶ	πάντα	πᾶς
F.	πᾶσα	πάσης	πάσῃ	πᾶσαν	πᾶσα
N.	πᾶν	παντὸς	παντὶ	πᾶν	πᾶν

Dual.

Nom. Acc. Voc.	*Gen. Dat.*
M. πάντε	πάντοιν
F. πάσα	πάσαιν
N. πάντε	παντοιν

Plural.

	Nom. Voc.	*Gen.*	*Dat.*	*Acc.*
M.	πάντες	πάντων	πᾶσι	πάντας
F.	πᾶσαι	πασῶν	πάσαις	πάσας
N.	πάντα	πάντων	πᾶσι	πάντα

Singular.

	Nom.	*Gen.*	*Dat.*	*Acc.*	*Voc.*
M.	χαρί-εις	εντος	εντι	εντα	ει, εν
F.	χαρί-εσσα	έσσης	έσσῃ	εσσαν	εσσα
N.	χαρί-εν	εντος	εντι	εν	εν

Dual.

	Nom. Acc. Voc.	*Gen. Dat.*
M.	εντε	έντοιν
F.	έσσα	έσσαιν
N.	εντε	έντοιν

Plural.

	Nom. Voc.	*Gen.*	*Dat.*	*Acc.*
M.	εντες	έντων	εισι	εντας
F.	εσσαι	έσσων	έσσαις	έσσας
N.	εντα	έντων	εισι	εντα

Singular.

	Nom.	*Gen.*	*Dat.*	*Acc.*	*Voc.*
M.	ἑκ-ὼν	όντος	όντι	όντα	ὼν
F.	ἑκ-οῦσα	ούσης	ούσῃ	οῦσαν	οῦσα
N.	ἑκ-ὸν	όντος	όντι	ὸν	ὸν

Dual.

	Nom. Acc. Voc.	*Gen. Dat.*
M.	όντε	όντοιν
F.	ούσα	ούσαιν
N.	όντε	όντοιν

Plural.

	Nom. Voc.	*Gen.*	*Dat.*	*Acc.*
M.	όντες	όντων	οῦσι	όντας
F.	οῦσαι	ούσων	ούσαις	ούσας
N.	όντα	όντων	οῦσι	όντα

Singular.

	Nom.	*Gen.*	*Dat.*	*Acc.*	*Voc.*
M.	ὀξ-ὺς	έος	εῖ, εῖ	ὺν	ὺ
F.	εῖα	είας	είᾳ	εῖαν	εῖα
N.	ὺ	έος	εῖ, εῖ	ὺ	ὺ

Dual.

	Nom. Acc. Voc.	*Gen. Dat.*
M.	έε	έοιν
F.	είᾳ	είαιν
N.	έε	έοιν

Plural.

	Nom. Voc.	*Gen.*	*Dat.*	*Acc.*
M.	έες, εῖς	έων	έσι	έας, εῖς
F.	εῖαι	ειῶν	είαις	είας
N.	έα	έων	έσι	έα

3. Adjectives ending in ος pure or ρος form the Feminine in α· as, ἅγιος, ἁγία, ἅγιον· καθαρὸς, καθαρά: But those ending in εος, οος, or compounded of πλόος, in η· as, ὄγδοος, ὀγδόη· ἁπλόος, ἁπλόη.

4. Ἄλλος and ὅς form the Neuter in ο.

5. Πολὺς and μέγας form their Neuter Singular πολὺ and μέγα, and their Accusative Masculine πολὺν and μέγαν. Their other Cases they borrow from πολλὸς and μέγαλος obsolete: So *Gen.* πολλοῦ, πολλῆς, πολλοῦ, &c.

6. Adjectives of Two Terminations, ending in ν, ρ, or ς pure, are declined thus:—

Singular.

	Nom. Voc.	*Gen.*	*Dat.*	*Acc.*
M. F.	τὶς	τινὸς	τινὶ	τινὰ
N.	τὶ			τὶ

Dual.

	Nom. Acc. Voc.	*Gen. Dat.*
M. F.	τινὲ	τινοῖν

Plural.

	Nom. Voc.	*Gen.*	*Dat.*	*Acc.*
M. F.	τινὲς	τινῶν	τισὶ	τινὰς
N.	τινὰ			τινὰ

Singular.

	Nom.	*Gen.*	*Dat.*	*Acc.*	*Voc.*
M. F.	ἄῤῥ-ην	ενος	ενι	ενα	εν
N.	εν			εν	

Dual.

	Nom. Acc. Voc.	*Gen. Dat.*
M. F.	ενε	ένιον

Plural.

	Nom. Voc.	*Gen.*	*Dat.*	*Acc.*
M. F.	ενες	ένων	εσι	ενας
N.	ενα			ενα

Singular.

	Nom.	*Gen.*	*Dat.*	*Acc.*	*Voc.*
M. F.	ἀληθ-ὴς	έος, οῦς	έϊ, εῖ	έα, ῆ	ὲς
N.	ὲς			ὲς	ὲς

Dual.

	Nom. Acc. Voc.	*Gen. Dat.*
M. F.	έε, ῆ	έοιν, οῖν

Plural.

	Nom. Voc.	*Gen.*	*Dat.*	*Acc.*
M. F.	έες, εῖς	έων, ῶν	έσι	έας, εῖς
N.	έα, ῆ			έα, ῆ

Singular.

	Nom.	*Gen.*	*Dat.*	*Acc.*	*Voc.*
M. F.	ἔνδοξ-ος	ου	ῳ	ον	ε
N.	ον			ον	ον

Dual.

	Nom. Acc. Voc.	*Gen. Dat.*
M. F.	ω	οιν

Plural.

	Nom. Voc.	*Gen.*	*Dat.*	*Acc.*
M. F.	οι	ων	οις	ους
N.	α			α

Singular.

	Nom.	*Gen.*	*Dat.*	*Acc.*	*Voc.*
M. F.	ἄδακρ-υς	υος	υι	υν	υ
N.	υ			υ	υ

Dual.

	Nom. Acc. Voc.	*Gen. Dat.*
M. F.	ἀδάκρ-υε	ύοιν

Plural.

	Nom. Voc.	*Gen.*	*Dat.*	*Acc.*
M. F.	υες, υς	ύων	υσι	υας, υς
N.	υα			υα

Singular.

	Nom.	*Gen.*	*Dat.*	*Acc.*	*Voc.*
M. F.	εὐδαίμ-ων	ονος	ονι	ονα	ον
N.	ον			ον	ον

Dual.

	Nom. Acc. Voc.	*Gen. Dat.*
M. F.	ονε	όνοιν

Plural.

	Nom. Voc.	*Gen.*	*Dat.*	*Acc.*
M. F.	ονες	όνων	οσι	ονας
N.	ονα			ονα

7. Adjectives of Three Terminations are elegantly declined by Two; as, αἰώνιος, αἰώνιον: Those of Two, by Three; as, ἀθάνατος, η, ον.

8. Adjectives of One Termination end in ξ, ς impure, ιν, ρ, ψ· and are declined thus:—

Singular.

	Nom. Voc.	*Gen.*	*Dat.*	*Acc.*
M. F. N.	ἥλι-ξ	κος	κι	κα

Dual.

	Nom. Acc. Voc.	*Gen. Dat.*
M. F.	κε	κοιν

Plural.

	Nom. Voc.	*Gen.*	*Dat.*	*Acc.*
M. F.	κες	κων	ξι	κας
N.	κα			κα

9. The Comparative is declined thus:—

Singular.

	Nom. Voc.	*Gen.*	*Dat.*	*Acc.*
M. F.	ἀμείν-ων	ονος	ονι	ονα, οα, ω
N.	ον			ον

Dual.

	Nom. Acc. Voc.	*Gen. Dat.*
M. F.	ἀμείν-ονε	όνοιν

Plural.

	Nom. Voc.	*Gen.*	*Dat.*	*Acc.*
M. F.	ονες, οες, ȣς	όνων	οσι	ονας, οας, ȣς
N.	ονα, οα, ω			ονα, οα, ω

10. Adjectives ending in ος form the Comparative by changing ς into τερος, and the Superlative into ταῖος· as, σεμνὸς, σεμνότερος, σεμνόταῖος.

11. But ο, after a short vowel, becomes ω· as, φρόνιμος, φρονιμώτερος, φρονιμώταῖος. Except κενὸς, κενότερος, κενόταῖος· ϛενὸς, ϛενότερος, ϛενόταῖος.

12. If the preceding syllable is common, it is either ότερος ότατος, or ώτερος ώτατος· as, ἴσος, ἰσότερος or ἰσώτερος, &c. Such are also ἰσχὺρὸς, φανός.

13. Adjectives ending in εις are changed into έϛερος and έϛατος.

14. Those ending in ις, αρ, and ȣς, take to themselves τερος and ταῖος.

15. Those that end in ης, υς, and ας, add to their Neuters τερος and ταῖος.

16. Adjectives ending in ην and ων add to their Nominatives Plural τερος and ταῖος.

17. Those ending in ξ change ος of their Genitive into ίϛερος and ίϛαῖος.

εις,	Χαρίεις,	έϛερος, έϛαῖος·
ις,	Γάϛρις,	τερος, ταῖος·
αρ,	Μακὰρ,	
ȣς,	Ἁπλȣ̃ς,	
ης,	Εὐσεβὴς, ὲς,	τερος, ταῖος·
υς,	Εὐρὺς, ὺ,	τερος, ταῖος·
ας,	Μέλας, αν,	
ην,	Τέρην, ενες,	
ων,	Πρόφρων, ονες,	
ξ,	Βλὰξ, κος,	ίϛερος, ίϛαῖος.

18. Adjectives in υς are also changed into ιων, ιϛος· as, εὐρὺς, εὐρίων, εὔριϛος.

19. Some change ος into εϛερος, ιϛερος, αιτερος· as, λάλος, λαλίϛερος· μέσος, μεσαίτερος.

20. A few drop a vowel; as, φίλος, φίλερος, φίλατος.

21. The following Adjectives are compared irregularly:—

Ἐσθλὸς,	ἀμείνων, ἀρείων· ἀγαθώταλος, ἄριςος.
or Ἀγαθὸς,	βελλίων or βέλτερος, κρείσσων· βέλτιςος, κράτιςος.
	λωΐων, φέρτερος· λῷςος, φέρτατος or φέρτιςος.
Κακὸς,	κακώτερος or κακίων, χείρων or χερείων· κάκιςος, χείριςος.
Μέγας,	μείζων, μέγιςος.
Μικρὸς,	μικρότερος, μείων· μειότερος, μεῖςος.
or Ἐλαχὺς,	ἐλάσσων, ἥσσων· ἐλάχιςος, ἥκιςος.
Ὀλίγος,	ὀλιγίςερος, ὀλίγιςος.
Πολὺς	πλείων, πλεῖςος.
Ῥᾴδιος,	ῥᾴων, ῥᾷςος.

22. The following Adjectives want the Positive, and most of them are derived from Adverbs; κερδίων, κέρδιςος· δεύτερος, δεύταλος· ἀνώτερος, ἀνώταλος· κατώτερος, κατώταλος· and others. Ἀνθρώπινος, ἀνθρωπινέςαλος· αὐτὸς, αὐτόταλος, want the Comparative. Ἔσχαλος, the last; πύμαλος, the utmost; κύδιςος, most famous; want the Positive and Comparative.

23. Comparatives and Superlatives are generally declined like other Adjectives.

24. Εἷς, δύο, ἄμφω, τρεῖς, τέσσαρες, are thus declined:—

Singular.

	Nom. Voc.	*Gen.*	*Dat.*	*Acc.*
M.	Εἷς	ἑνὸς	ἑνὶ	ἕνα
F.	μία	μιᾶς	μιᾷ	μίαν
N.	ἓν	ἑνὸς	ἑνὶ	ἓν

Dual.

	Nom. Acc. Voc.	*Gen.*	*Dat.*
M.	Δύο or Δύω	δυοῖν (δυεῖν, Fem.)	δυσὶ
	Ἄμφω	ἀμφοῖν	

Plural.

	Nom. Acc. Voc.	*Gen.*	*Dat.*
M. F.	Τρ-εῖς (ία, Neut.)	ιῶν	ισὶ

	Nom. Voc.	*Gen.*	*Dat.*	*Acc.*
M. F.	Τέσσαρ-ες (α, Neut.)	ων	σι	ας (α, Neut.)

25. Other Numerals, to ἑκατὸν, an hundred, are indeclinable.

26. Πρῶτος and the other Ordinals are declined as καλός.

27. Letters express numbers: The first nine, units; the next eight, tens; the rest, hundreds.

28. Only ϛ is irregularly inserted to express 6, ϟ to express 90, and ϡ to express 900.

29. Letters with Points subjoined stand for thousands; as, ͵α, 1000; ͵β, 2000, &c.

30. The Capital I stands for 1; Π, 5; Δ, 10; X, 1000; M, 10,000, &c.

SECTION VI.

OF PRONOUNS.

1. THERE are eighteen Pronouns; of which nine are Primitives, ἐγὼ, σὺ, ἕτος, ἐκεῖνος, αὐτὸς, ὅς, τὶς, δεῖνα.

2. Eleven are Derivatives; ἐμὸς, σὸς, ὅς or ἑὸς, νωΐτερος, σφωΐτερος, ἡμέτερος, ὑμέτερος, σφέτερος, ἡμεδαπὸς, ὑμεδαπὸς, and ποδαπός.

3. Ἐγὼ, σὺ, and ἕ, are Substantives, and are declined thus:—

Singular.

Nom.	*Gen.*	*Dat.*	*Acc.*
ἐγὼ	ἐμοῦ, μοῦ	ἐμοὶ, μοὶ	ἐμὲ, μὲ

Dual.

Nom. Acc.	*Gen. Dat.*
νῶϊ, νῷ	νῶϊν, νῷν

Plural.

Nom.	*Gen.*	*Dat.*	*Acc.*
ἡμεῖς	ἡμῶν	ἡμῖν	ἡμᾶς

Singular.

Nom.	*Gen.*	*Dat.*	*Acc.*	*Voc.*
σὺ	σοῦ	σοὶ	σὲ	σὺ

Dual.

Nom. Acc.	*Gen. Dat.*
σφῶϊ, σφῷ	σφῶιν, σφῷν

Plural.

Nom.	*Gen.*	*Dat.*	*Acc.*	*Voc.*
ὑμεῖς	ὑμῶν	ὑμῖν	ὑμᾶς	ὑμεῖς

Singular.

Gen.	*Dat.*	*Acc.*
οὗ	οἷ	ἕ

Dual.

Nom. Acc.	*Gen. Dat.*
σφωέ, σφέ	σφωΐν, σφίν

Plural.

Nom.	*Gen.*	*Dat.*	*Acc.*
σφεῖς	σφῶν	σφίσι	σφᾶς

4. The rest are declined like Adjectives of Three Terminations in ος· of which eight are called Possessives :—

ἐμὸς, ἐμὴ, ἐμὸν	σφωΐτερος, α, ον
ἡμέτερος, α, ον	ὑμέτερος, α, ον
νωΐτερος, α, ον	ἑὸς or ὗς, ἑὴ or ἧ, ἑὸν or ὗν
σφέτερος, α, ον	σὸς or τεὸς, σὴ or τεὴ, σὸν or τεὸν

5. But ἐκεῖνος, ὅτος, αὐτὸς, are Primitives, and make the Neuter in ο.

Singular.

Nom.	ὅτος	αὕτη	τοῦτο
Gen.	τούτου	ταύτης	τούτου
Dat.	τούτῳ	ταύτῃ	τούτῳ
Acc.	τοῦτον	ταύτην	τοῦτο

Dual.

Nom. Acc.	τούτω	ταύτα	τούτω
Gen. Dat.	τούτοιν	ταύταιν	τούτοιν

Plural.

Nom.	οὗτοι	αὗται	ταῦτα
Gen.	τούτων		
Dat.	τούτοις	ταύταις	τούτοις
Acc.	τούτους	ταύτας	ταῦτα

6. In like manner are declined its Compounds, τοι-ὅτος, τοσ-ὅτος, τηλικ-ὅτος : So, *Nom.* τηλικοῦτος, τηλικαύτη, τηλικοῦτο· *Gen.* τηλικούτου, τηλικαύτης, τηλικούτου, &c.

7. If an Article be put before αὐτὸς, it signifies *the same;* as, ὁ αὐτὸς, ἡ αὐτὴ, τὸ αὐτὸν (or ταὐτὸ, or ταὐτὸν).

8. Ὅς, ἥ, ὅ, who, or which, is declined like ὅς, his; only in the Nominative and Accusative Singular; *Nom.* ὅς, ἥ, ὅ· *Acc.* ὅν, ἥν, ὅ.

9. These Compounds want the Nominative:—

	Gen.	*Dat.*	*Acc.*
Singular.	ἐμαυτ-οῦ, ῆς, οῦ σεαυτ-οῦ, ῆς, οῦ ἑαυτ-οῦ, ῆς, οῦ	ῷ ῇ ῷ	ὸν, ὴν, ὸ
Plural.	ἐμαυτ-ῶν, ῶν, ῶν, σεαυτ-ῶν, ῶν, ῶν ἑαυτ-ῶν, ῶν, ῶν	οῖς, αῖς, οῖς	ὺς, ὰς, ὰ

10. The Indefinite Pronoun δεῖνα is thus declined:—

Singular.

	Mas.	Fem.	Neut.
Nom.	ὁ δεῖνα, or δεῖς	ἡ δεῖνα	τὸ δεῖνα
Gen.	τοῦ δεῖνος, or δείνατος	τῆς δεῖνος	τοῦ δεῖνος
Dat.	τῷ δεῖνι, and δείνατι	τῇ δεῖνι	τῷ δεῖνι
Acc.	τὸν δεῖνα	τὴν δεῖνα	τὸ δεῖνα

11. Most Pronouns want the Vocative: When they have it, it is like the Nominative.

SECTION VII.

OF AUXILIARY VERBS.

1. There are five Moods; the Indicative, the Imperative, the Optative, the Subjunctive, and the Infinitive.

2. There are nine Tenses; the Present, the Imperfect, the First Future, the First Indefinite, the Preterperfect, the Preterpluperfect, the Paulo-post-Future, (which is only used in the Passive Voice, and expresses a thing that is quickly to be,) the Second Future, and the Second Indefinite.

3. The Indefinite Tenses are so called because of the various times to which they refer; for they are often used indifferently either for the Imperfect, Perfect, or Pluperfect; though mostly for the Perfect.

4. But they are sometimes used for the Present, and also for the Future; especially in Imperatives and Subjunctives.

5. There is but one Auxiliary Verb, which is εἰμὶ, I am.

6. It is conjugated thus :—

Present, Εἰμὶ· Future, ἔσομαι· Perfect, ἦν

INDICATIVE MOOD.

Present. Singular. Εἰμὶ, εἶς or εἶ, ἐς-ί· Dual. ἐς-ὸν, ἐς-όν· Plural. ἐσμὲν, ἐς-ὲ, εἰσί.

Imperf. & Perf. S. Ἦν, ἦς, ἦ or ἦν· D. ἦτον, ἤτην· P. ἦμεν, ἦτε, ἦσαν.

Preterpluperf. S. Ἤμην, ἦσο, ἦτο· D. ἤμεθον, ἦσθον, ἤσθην· P. ἤμεθα, ἦσθε, ἦντο.

Future. S. ἔσομαι, ἔσῃ, ἔσεται· D. ἐσόμεθον, ἔσεσθον, ἔσεσθον· P. ἐσόμεθα, ἔσεσθε, ἔσονται.

IMPERATIVE MOOD.

Present. S. Ἴσθι or ἔσο, ἔς-ω· D. ἔς-ον, ἔς-ων· P. ἔς-ε, ἔς-ωσαν.

OPTATIVE MOOD: Εἴθε.

Pres. & Perf. S. Εἴ-ην, ης, η· D. ητον, ήτην· P. ημεν, ητε, ησαν.

Future. S. Ἐσ-οίμην, οιο, οιτο· D. οίμεθον, οισθον, οίσθην· P. οίμεθα, οισθε, οιντο.

SUBJUNCTIVE MOOD.

Pres. & Perf. S. ὦ, ῇς, ῇ· D. ἦτον, ἦτον· P. ὦμεν, ἦτε, ὦσι.

Future. S. Ἐσ-ωμαι, ῃ, ηται· D. ώμεθον, ησθον, ησθον· P. ώμεθα, ησθε, ωνται.

INFINITIVE MOOD.

Pres. & Perf. Εἶναι· Fut. ἔσεσθαι.

PARTICIPLES.

Present. N. ὤν, οῦσα, ὄν, G. ὄντος, ούσης, ὄντος.

Fut. N. ἐσόμεν-ος, η, ον, G. ου, ης, ου, &c.

SECTION VIII.

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OF REGULAR VERBS IN Ω.

1. There are four Conjugations of Verbs in ω, known by the characteristic letter.

2. The characteristic letter is that which precedes the ω.

3. The characteristic letters of the First Conjugation are π, β, φ, πl· of the Second, κ, γ, χ, σσ, τl· of the Third, τ, δ, θ, ζ, ω pure; of the Fourth, λ, μ, ν, ρ, μν.

4. The First Conjugation forms the First Future in ψω, and the Perfect in φα· the Second, in ξω, and the Perfect in χα· the Third, in σω, and the Perfect in κα· the Fourth, in ῶ, and the Perfect in κα.

5. The First Future Tense of the Fourth Conjugation, and the Second Future of all the Conjugations, circumflect the original ω.

6. The Perfect Tense, and all those derived from it, have an Augment in the beginning.

7. The Augment is two-fold; (1.) That of the Quantity, which changes α, ε, into η· ο into ω· as, ἄγω, ἦχα· ἐλπίζω, ἤλπικα· ὀρύτlω, ὤρυχα. (2.) The Syllabic, which is ε prefixed to the Consonant; as, ψάλλω, ἔψαλκα.

8. If a single consonant, or a mute with a liquid following it, begins a Verb, the Perfect repeats the first consonant with ε· as, λέγω, λέλεχα· γράφω, γέγραφα.

9. Four Verbs beginning with α have no Augment; ἄω, ἄον· ἀΐω, ἄϊον· ἀηθέσσω, ἀήθεσσον· ἀηδίζομαι, ἀηδιζόμην.

10. Likewise Verbs in οι have no Augment.

11. But a few take ῳ for οι· as, οἰμώζω, ᾤμωζον.

12. In Compound Verbs, if there is no Preposition, the Augment is at the beginning; as, φιλοσοφέω, ἐφιλοσόφεον· αὐτομολέω, ἠυτομόλεον.

13. So it is also in Verbs compounded with ευ and δυς, if a consonant or immutable vowel follows; as, δυςυχέω, ἐδυςύχεον.

14. But if a changeable vowel or diphthong follow, the Augment is in the middle; as, εὐορκέω, εὐώρκεον.

15. If the Verb is compounded with a Preposition that does not change the signification, the Augment is commonly at the beginning; as, εὕδω, and καθεύδω, I sleep, ἐκάθευδον.

16. Or, if it is compounded with a Privative; as, ἀφρονέω, ἠφρόνεον.

17. But if the Preposition changes the signification, the Augment is generally in the middle; as, ϖροσβάλλω, ϖροσέβαλλον.

18. Some few have an Augment both in the beginning and middle; as, ἀνορθόω, ἠνώρθοον.

19. Some Verbs beginning with ε take ι for their Augment; as, ἕλκω, εἷλκον.

20. The Augment goes no farther than the Indicative Mood, except in the Perfect and Paulo-post-Future Tenses.

21. But some few Verbs keep their Augment through all the Moods; as, ἔπω, Ind. 2. εἶπον, εἰπὲ, εἴποιμι, εἴπω, εἰπεῖν, εἰπών.

22. Verbs have three Voices; the Active, Passive, and Middle Voice.

23. The Middle Voice is declined like the Active in the Perfect and Preterpluperfect Tenses; like the Passive in all other Tenses. Its signification is generally Active, especially in the Perfects, Indefinites, and Futures; but its Present and Imperfect, being always the same as in the Passive, signify either Actively or Passively.

24. When the First Person Plural ends in μεν, the First Person Dual is wanting; but when the Third Person Plural ends in σι or ται, the Third Dual is like the Second.

ACTIVE VOICE.

INDICATIVE MOOD.

	Singular.			Dual.		Plural.		
Present.	τύπτ-ω	εις	ει	ετον	ετον	ομεν	ετε	ουσι
Imperf.	ἔτυπτ-ον	ες	ε	ετον	έτην	ομεν	ετε	ον
Fut. 1.	τύψ-ω	εις	ει	ετον	ετον	ομεν	ετε	ουσι
Indef. 1.	ἔτυψ-α	ας	ε	ατον	άτην	αμεν	ατε	αν
Fut. 2.	τυπ-ῶ	εῖς	εῖ	εῖτον	εῖτον	οῦμεν	εῖτε	οῦσι
Indef. 2.	ἔτυπ-ον	ες	ε	ετον	έτην	ομεν	ετε	ον
Perfect.	τέτυφ-α	ας	ε	ατον	ατον	αμεν	ατε	ασι
Preterpl.	ἐτετύφ-ειν	εις	ει	ειτον	είτην	ειμεν	ειτε	εισαν

IMPERATIVE MOOD.

	Singular.		Dual.		Plural.	
Pres. & Imperf.	τύπτ-ε	έτω	ετον	έτων	ετε	έτωσαν
Indef. 1.	τύψ-ον	άτω	ατον	άτων	ατε	άτωσαν
Indef. 2.	τύπ-ε	έτω	ετον	έτων	ετε	έτωσαν
Perf. & Preterpl.	τέτυφ-ε	έτω	ετον	έτων	ετε	έτωσαν

OPTATIVE MOOD: Εἴθε.

	Singular.			Dual.		Plural.		
Pres. & Imp.	τύπτ-οιμι	οις	οι	οιτον	οίτην	οιμεν	οιτε	οιεν
Fut. 1.	τύψ-οιμι							
Perf. & Plup.	τετύφ-οιμι							
Indef. 2.	τύπ-οιμι							
Indef. 1.	τύψ-αιμι	αις	αι	αιτον	αίτην	αιμεν	αιτε	αιεν
Fut. 2.	τυπ-οῖμι	οῖς	οῖ	οῖτον	οίτην	οῖμεν	οῖτε	οῖεν

SUBJUNCTIVE MOOD: Ἐάν.

	Singular.			Dual.		Plural.		
Pres. & Imp.	τύπτ-ω	ῃς	ῃ	ῃτον	ῃτον	ωμεν	ῃτε	ωσι
Ind. 1. Fut. 1.	τύψ-ω							
Ind. 2. Fut. 2.	τύπ-ω							
Perf. & Plup.	τετύφ-ω							

INFINITIVE MOOD.

Pres. & Imp.	τύπτειν	Fut. 1.	τύψειν	Indef. 1.	τυψαι
Perf. & Plup.	τετυφέναι	Fut. 2. & Indef. 2.	τυπεῖν		

PARTICIPLES.

Pres. & Imp.	τύπτ-ων	ουσα	ον	Indef. 1.	τύψ-ας	ασα	αν
Fut. 1.	τύψ-ων			Perf. & Plup.	τετυφ-ὼς	υῖα	ὸς
Indef. 2.	τυπ-ὼν			Fut. 2.	τυπ-ῶν	ῶσα	ῶν

Cognate Tenses in the Active Voice.

	Indic.	Imper.	Opt.	Subjunc.	Infin.	Partic.
Pres.	τύπτω	τύπτε	τύπτοιμι	τύπτω	τύπτειν	τύπτων
Imperf.	ἔτυπτον					
Perf.	τέτυφα	τέτυφε	τετύφοιμι	τετύφω	τετυφέναι	τετυφὼς
Preterpl.	ἐτετύφειν					
Fut. 1.	τύψω		τύψοιμι		τύψειν	τύψων
Indef. 1.	ἔτυψα	τύψον	τύψαιμι	τύψω	τύψαι	τύψας
Indef. 2.	ἔτυπον	τύπε	τύποιμι	τύπω	τυπεῖν	τυπὼν
Fut. 2.	τυπῶ		τυποῖμι		τυπεῖν	τυπῶν

The First Future in Liquids is formed like the Second:—

Fut. 1.	σπερῶ	σπεροῖμι	σπερεῖν	σπερῶν

PASSIVE VOICE.

INDICATIVE MOOD.

Present.	S. τύπτ-ομαι ῃ εἶαι	D. ὁμεθον εσθον εσθον	P. ὁμεθα εσθε ονται
Imperf.	S. ἐτυπτ-ομην ου εἶο	D. ὁμεθον εσθον ἐσθην	P. ὁμεθα εσθε οντο
Perfect.	S. τέτυ-μμαι ψαι πται	D. μμεθον φθον φθον	P. μμεθα φθε μμένοι (εἰσὶ)
Preterpl.	S. ἐτετύ-μμην ψω πτο	D. μμεθον φθον φθην	P. μμεθα φθε τετυ-μμένοι (ἦσαν)
Paulo-post F.	S. τετύψ-ομαι ῃ εἶαι	D. ὁμεθον εσθον εσθον	P. ὁμεθα εσθε ονται
Indef. 1.	S. ἐτύφθ-ην ης ὴ	D. ητον ήτην	P. ημεν ητε ησαν
Indef. 2.	S. ἐτύπ-ην		
Fut. 1.	S. τυφθήσ-ομαι ῃ εἶαι	D. ὁμεθον εσθον εσθον	P. ὁμεθα εσθε ονται
Fut. 2.	S. τυπήσ-ομαι		

IMPERATIVE MOOD.

Pres. & Imperf.	S. τύπτ-ου έσθω	D. εσθον έσθων	P. εσθε ἐσθωσαν
Perf. & Preterpl.	S. τέτυ-ψο φθω	D. φθον φθων	P. φθε φθωσαν
Indef. 1.	S. τύφθ-ητι ήτω	D. ητον ήτων	P. ητε ήτωσαν
Indef. 2.	S. τύπ-ηθι		

OPTATIVE MOOD: Εἴθε.

Pres. & Imp.	S. τυπτ-οίμην οιο οιτο	D. οίμεθον οισθον οίσθην	P. οίμεθα οισθε οιντο
Fut. 1.	S. τυφθησ-οίμην		
Fut. 2.	S. τυπησ-οίμην		
Paulo-post F.	S. τετυψ-οίμην		
Ind. 1.	S. τυφθεί-ην ης η	D. ητον ήτην	P. ημεν ητε ησαν
Ind. 2.	S. τυπεί-ην		
Perf. & Plup.	S. τετυμμένος εἴην εἴης εἴη	D. τετυμμένω εἴητον εἰήτην	P. τετυμμένοι εἴημεν εἴητε εἴησαν

SUBJUNCTIVE MOOD: Ἐάν.

Pres. & Imp. S. τύπ-ωμαι ῃ ηται D. ώμεθον ησθον ησθον
P. ώμεθα ησθε ωνται
Fut. 1. S. τυφθήσ-ωμαι
Ind. 1. S. τυφθ-ῶ ῇς ῇ D. ῆτον ῆτον P. ῶμεν
ῆτε ῶσι
Ind. 2. S. τυπ-ῶ
Perf. & Plup. S. τετυμμενος ὦ ῇς ῇ D. τετυμμενω ᾖτον ᾖτον
P. τετυμμένοι ὦμεν ᾖτε ὦσι

INFINITIVE MOOD.

Pres. & Imperf. τύπτεσθαι
Paulo-post Fut. τετύψεσθαι
Indef. 2. τυπῆναι
Fut. 2. τυπήσεσθαι
Perf. & Plup. τετύφθαι
Indef. 1. τυφθῆναι
Fut. 1. τυφθήσεσθαι

PARTICIPLES.

Pres. & Imp. τυπτόμεν-ος η ον
Paulo-post F. τετυψόμεν-ος
Perf. & Plup. τετυμμέν-ος
Fut. 1. τυφθησόμεν-ος
Fut. 2. τυπησόμεν-ος
Indef. 1. τυφθ-εὶς εῖσα ὲν
Indef. 2. τυπ-εὶς

Cognate Tenses in the Passive Voice.

Present and Imperfect.

Indic. τύπτομαι, ἐτυπτόμην, Imper. τύπτ-ου, Opt. τυπτοίμην, Subj. τύπτωμαι, Infin. τύπτεσθαι, Part. τυπτόμενος.

Perfect and Preterpluperfect.

Indic. τέτυμμαι, ἐτετύμμην, Imper. τέτυψο, Opt. τετυμμένος εἴην, Subj. τετυμμένος ὦ, Infin. τετύφθαι, Part. τετυμμένος.

Paulo-post Futurum.

Indic. τετύψομαι, Opt. τετυψοίμην, Infin. τετύψεσθαι, Part. τετυψόμενος.

Indefinite 1.

Indic. ἐτύφθην, Imper. τύφθητι, Opt. τυφθείην, Subj. τυφθῶ, Infin. τυφῆναι, Part. τυφθείς.

Future 1.

Indic. τυφθήσομαι, Opt. τυφθησοίμην, Subj. τυφθήσωμαι, Infin. τυφθήσεσθαι, Part. τυφθησόμενος.

Indefinite 2.

Indic. ἐτύπην, Imper. τύπηθι, Opt. τυπείην, Subj. τυπῶ, Infin. τυπῆναι, Part. τυπείς.

Future 2.

Indic. τυπήσομαι, Opt. τυπησοίμην, Infin. τυπήσεσθαι, Part. τυπησόμενος.

MIDDLE VOICE.

The Present and Imperfect are the same in all Moods as the Passive.

INDICATIVE MOOD.

Perfect. S. τέτυπ-α ας ε D. ατον ατον P. αμεν ατε ασι

Preterpl. S. ἐτετύπ-ειν εις ει D. ειτον είτην P. ειμεν ειτε εισαν

Indef. 1. S. ἐτυψ-άμην ω ατο D. άμεθον ασθον άσθην P. άμεθα ασθε αντο

Fut. 1. S. τύψ-ομαι ῃ εται D. όμεθον εσθον εσθον P. όμεθα εσθε ονται

Indef. 2. S. ἐτυπ-όμην ου ετο D. όμεθον εσθον έσθην P. όμεθα εσθε οντο

Fut. 2. S. τυπ-οῦμαι ῇ εῖται D. ούμεθον εῖσθον εῖσθον P. ούμεθα εῖσθε οῦνται

Fut. 1. S. σπερ-οῦμαι ῇ εῖται D. ούμεθον εῖσθον εῖσθον P. ούμεθα εῖσθε οῦνται

IMPERATIVE MOOD.

Perf. & Plup. S. τέτυπ-ε έτω D. ετον έτων P. ετε έτωσαν

Indef. 1. S. τύψ-αι άσθω D. ασθον άσθων P. ασθε άσθωσαν

Indef. 2. S. τύπ-ου έσθω D. εσθον έσθων P. εσθε έσθωσαν

OPTATIVE MOOD: Εἴθε.

Perf. & Plup. S. τετύπ-οιμι οις οι D. οιτον οίτην P. οιμεν οιτε οιεν

Indef. 1. S. τυψ-αίμην αιο αιτο D. αίμεθον αισθον αίσθην P. αίμεθα αισθε αιντο

Fut. 1.	S. τυψ-οίμην οιο οῖο	D. οίμεθον οισθον οίσθην	P. οίμεθα οισθε οινῖο
Indef. 2.	S. τυπ-οίμην οιο οῖο	D. οίμεθον οισθον οίσθην	P. οίμεθα οισθε οινῖο
Fut. 2.	S. τυπ-οίμην οῖο οῖο	D. οίμεθον οῖσθον οίσθην	P. οίμεθα οῖσθε οῖνῖο

SUBJUNCTIVE MOOD: Ἐάν.

Perf. & Plup.	S. τεῖύπ-ω ῃς ῃ	D. ῃον ῃον	P. ωμεν ῃε ωσι
Ind.1.& Fut.1.	S. τύψ-ωμαι ῃ ῃαι	D. ώμεθον ησθον ησθον	P. ώμεθα ησθε ωνῖαι
Indef. 2.	S. τύπ-ωμαι ῃ ῃαι	D. ώμεθον ησθον ησθον	P. ώμεθα ησθε ωνῖαι

Cognate Tenses in the Middle Voice.

Present and Imperfect.

Indic. τύπῖομαι, ἐτυπῖόμην, Imper. τύπῖυ, Opt. τυπῖοίμην, Subj. τύπῖωμαι, Infin. τύπῖεσθαι, Part. τυπῖόμενος.

Future 1.

Indic. τύψομαι, Opt. τυψοίμην, Infin. τύψεσθαι, Part. τυψόμενος.

Indefinite 1.

Indic. ἐτυψάμην, Imper. τύψαι, Opt. τυψαίμην, Subj. τύψωμαι, Infin. τύψασθαι, Part. τυψάμενος.

Perfect and Preterpluperfect.

Indic. τέῖυπα, ἐτεῖύπειν, Imper. τέῖυπε, Opt. τεῖύποιμι, Subj. τεῖύπω, Infin. τεῖυπέναι, Part. τεῖυπώς.

Indefinite 2.

Indic. ἐτυπόμην, Imper. τυπῦ, Opt. τυποίμην, Subj. τύπωμαι, Infin. τυπέσθαι, Part. τυπόμενος.

Future 2.

Indic. τυπῦμαι, Opt. τυποίμην, Infin. τυπεῖσθαι, Part. τυπούμενος.

Future 1. (Liquids.)

Indic. σπερῦμαι, Opt. σπεροίμην, Infin. σπερεῖσθαι, Part. σπερούμενος.

A Verb Deponent in ομαι forms the Second Future and Second Indefinite Tenses as those of the Middle Voice; as, πυθοῦμαι, ἐπυθόμην: The First Future and First Indefinite as those of the Middle and Passive Voice; as, δέξομαι, ἐδεξάμην· δεχθήσομαι, ἐδέχθην: The other Tenses as those of the Passive.

The Tenses that are Passively formed have a Passive signification; the others, mostly an Active.

Few Verbs have all the Tenses.

A Verb Deponent is thus conjugated:—

INDICATIVE MOOD.

Pres. δέχομαι, Imp. ἐδεχόμην, Fut. 1. δέξομαι, Indef. 1. ἐδεξάμην, Perf. δέδεγμαι, Preterpl. ἐδεδέγμην, Paulo-post F. δεδέξομαι, Indef. 2. ἐδέχθην, Fut. 2. δεχθήσομαι.

IMPERATIVE.

Pres. δέχου, Indef. 1. δέξαι, Perf. δέδεξο, Indef. 2. δέχθηι.

OPTATIVE.

Pres. δεχοίμην, Fut. 1. δεξοίμην, Indef. 1. δεξαίμην, Perf. δεδεγμένος εἴην, Paulo-post F. δεδεξοίμην, Indef. 2. δεχθείην, Fut. 2. δεχθησοίμην.

SUBJUNCTIVE.

Pres. δέχωμαι, Indef. 1. δέξωμαι. Perf. δεδεγμένος ὦ, Indef. 2. δεχθῶ.

INFINITIVE.

Pres. δέχεσθαι, Fut. 1. δέξεσθαι, Indef. 1. δέξασθαι, Perf. δεδέχθαι, Paulo-post F. δεδέξεσθαι, Indef. 2. δεχθῆναι, Fut. 2. δεχθήσεσθαι.

PARTICIPLES.

Pres. δεχόμενος, Fut. 1. δεξόμενος, Indef. 1. δεξάμενος, Perf. δεδεγμένος, Paulo-post F. δεδεξόμενος, Indef. 2. δεχθεὶς, Fut. 2. δεχθησόμενος.

SECTION IX.

OF CONTRACT VERBS.

1. Verbs in άω, έω, όω, contract all the Persons of the Present and Imperfect: In the other Tenses, they are conjugated as other Verbs.

2. The First Future and Perfect lengthen the last syllable

but one, by changing α, ε, into η· ο into ω· as, τιμάω, τιμήσω, τετίμηκα· φιλέω, φιλήσω, πεφίληκα· χρυσόω, χρυσώσω, κεχρύσωκα.

3. The Perfect Passive casts away κ, as in the Fourth Conjugation.

4. But Verbs in άω, that have ε, ι, λ, or ρ pure, before αω, form their Future in ασω, and Preterperfect in ακα· as, ἐάω, ἐάσω, εἴακα.

5. Also δικάω, διφάω, δράω, θλάω, κλάω, μάω, and μιμάω, νάω, πάω, σπάω, ταλάω, φθάω, φλάω: Verbs redundant in αννύω or άσκω· as, πεῖάω or πεῖαννύω, δράω or διδράσκω.

6. A few have both ήσω and άσω· as, ἀλοάω, ἀνιάω, ἀφάω, ἰλάω, κνάω, κρεμάω, μηκάω, πελάω, πεινάω, πειράω, περάω, ἀράομαι, μοιράομαι.

7. Sometimes κ in the Preterperfect is rejected, and the last but one shortened; as, γέϛηκα, γέϛαα· ἕϛηκα, ἕϛαα· whence the usual Participles, γεϛαὼς, γεϛώς· ἑϛαὼς, ἑϛώς.

8. Some Verbs in έω make εσω and εκα· as, αἰδέω, αἰσχέω, ἀλέω, ἀρκέω, ἐμέω, ἕω, ζέω, κέω, νεικέω, ξέω, ὀλέω, τελέω, τρέω: And Redundants in εννύω or έσκω· as, ἀμφιέω or ἀμφιεννύω, ἀρέω or αρέσκω.

9. Some have both έσω, εκα, and ήσω, ηκα· as, αἰνέω, βλέω, κηδέω, κορέω, κοτέω, ποθέω, ϛερέω, φορέω, αἰδέομαι, ἀκέομαι, ἀχθέομαι, μαχέομαι· γαμέω, ήσω, έσω· πονέω, ήσω, έσω· δέω, δήσω, δέδεκα· καλέω, καλέσω, κέκληκα.

10. Some Dissyllables in έω make εύσω, ευκα· as, θέω, νέω, πνέω, πλέω, ῥέω, χέω.

11. Some Verbs in όω make όσω, οκα· as, ἀρόω, ἀρόσω, ἤρωκα· ἐννόω, ἐμόω, ὀνόω: But βόω has βόσω and βώσω.

12. Circumflex Verbs generally want the Second Indefinite, Second Future, and Preterperfect Middle.

ACTIVE VOICE.

INDICATIVE MOOD.

Present.

1. S. τιμ-άω ῶ, άεις ᾷς, άει ᾷ, D. άεῖον, ᾶῖον, άεῖον ᾶῖον,
P. άομεν ῶμεν, άεῖε ᾶῖε, άουσι ῶσι
2. S. φιλ-έω ῶ, έεις εῖς, έει εῖ, D. έεῖον εῖῖον, έεῖον εῖῖον,
P. έομεν ῦμεν, έεῖε εῖῖε, έουσι ῦσι
3. S. χρυσ-όω ῶ, όεις οῖς, όει οῖ, D. όεῖον ῦῖον, όεῖον ῦῖον,
P. όομεν ῦμεν, όεῖε ῦῖε, όουσι ῦσι

Imperfect.

1. S. ἐτίμ-αον ων, αες ας, αε α, D. άειον ᾶιον, αείην άιην, P. άομεν ῶμεν, άειε ᾶιε αον ων
2. S. ἐφίλ-εον ουν, εες εις, εε ει, D. έειον εῖιον, εείην είιην, P. έομεν οῦμεν, έειε εῖιε, εον ουν
3. S. ἐχρύσ-οον ουν, οες ους, οε ου, D. όειον οῦιον, οείην οίιην, P. όομεν οῦμεν, όειε οῦιε, οον ουν

IMPERATIVE.

Present and Imperfect.

1. S. τίμ-αε α, αέιω άιω, D. άειον ᾶιον, αείων άιων, P. άειε ᾶιε, αείωσαν άιωσαν
2. S. φίλ-εε ει, εέτω είτω, D. έετον εῖτον, είτων είτων, P. έειε εῖτε, εέτωσαν είτωσαν
3. S. χρύσ-οε ου, οέτω ούτω, D. όετον οῦτον, οέτων ούτων, P. όειε οῦτε, οέτωσαν ούτωσαν

OPTATIVE.

Present and Imperfect.

1. S. τιμ-άοιμι ῷμι, άοις ῷς, άοι ῷ, D. άοιτον ῷτον, αοίτην ῴτην, P. άοιμεν ῷμεν, άοιτε ῷτε, άοιεν ῷεν
2. S. φιλ-έοιμι οῖμι, έοις οῖς, έοι οι, D. έοιτον οῖτον, εοίτην οίτην, P. έοιμεν οῖμεν, έοιτε οῖτε, έοιεν οῖεν
3. S. χρυσ-όοιμι οῖμι, όοις οῖς, όοι οῖ, D. όοιτον οῖτον, οοίτην οίτην, P. όοιμεν οῖμεν, όοιτε οῖτε, όοιεν οῖεν

SUBJUNCTIVE.

Present and Imperfect.

1. S. τιμ-άω ῶ, άῃς ᾷς, άῃ ᾷ, D. άητον ᾶτον, άητον ᾶτον, P. άωμεν ῶμεν, άητε ᾶτε, άωσι ῶσι
2. S. φιλ-έω ῶ, έῃς ῇς, έῃ ῇ, D. έητον ῆτον, έητον ῆτον, P. έωμεν ῶμεν, έητε ῆτε, έωσι ῶσι
3. S. χρυσ-όω ῶ, όῃς οῖς, όῃ οῖ, D. όητον ῶτον, όητον ῶτον, P. όωμεν ῶμεν, όητε ῶτε, όωσι ῶσι

INFINITIVE.

Present and Imperfect.

1. τιμάειν ᾷν, 2. φιλέειν εῖν, 3. χρυσόειν οῦν

PARTICIPLES.

Present.

1. τιμ-άων ῶν, άουσα ῶσα, άον ῶν, *Gen.* άοντος ῶντος, αούσης ώσης, άοντος ῶντος

2. φιλ-έων ῶν, έυσα ῦσα, έον ῦν, *Gen.* έοντος ῦντος, εύσης ύσης, έοντος ῦντος

3. χρυσ-όων ῶν, όυσα ῦσα, όον ῦν, *Gen.* όοντος ῦντος, ούσης ύσης, όοντος ῦντος

PASSIVE VOICE.

INDICATIVE MOOD.

Present.

1. S. τιμ-άομαι ῶμαι, άῃ ᾷ, άεται ᾶται, D. αόμεθον ώμεθον, άεσθον ᾶσθον, άεσθον ᾶσθον, P. αόμεθα ώμεθα, άεσθε ᾶσθε, άονται ῶνταῖ

2. S. φιλ-έομαι ῦμαι, έῃ ῇ, έεται εῖται, D. εόμεθον ύμεθον, έεσθον εῖσθον, έεσθον εῖσθον, P. εόμεθα ύμεθα, έεσθε εῖσθε, έονται ῦνται

3. S. χρυσ-όομαι ῦμαι, όῃ ῦ, όεται ῦται, D. οόμεθον ύμεθον, όεσθον ῦσθον, όεσθον ῦσθον, P. οόμεθα ύμεθα, όεσθε ῦσθε, όονται ῦνται

Imperfect.

1. S. ἐτιμ-αόμην ώμην, άυ ῶ, άετο ᾶτο, D. αόμεθον ώμεθον, άεσθον ᾶσθον, αέσθην άσθην, P. οόμεθα ώμεθα, άεσθε ᾶσθε, άοντο ῶντο

2. S. ἐφιλ-εόμην ύμην, έυ ῦ, έετο εῖτο, D. εόμεθον ύμεθον, έεσθον εῖσθον, εέσθην είσθην, P. έομεθα ύμεθα, έεσθε εῖσθε, έοντο ῦντο

3. S. ἐχρυσ-οόμην ύμην, όυ ῦ, όετο ῦτο. D. οόμεθον ύμεθον, όεσθον ῦσθον, οέσθην ύσθην, P. οόμεθα ύμεθα, όεσθε ῦσθε, όοντο ῦντο

IMPERATIVE.

Present and Imperfect.

1. S. τιμ-άυ ῶ, αέσθω άσθω, D. άεσθον ᾶσθον, αέσθων άσθων, P. άεσθε ᾶσθε, αέσθωσαν άσθωσαν

2. S. φιλ-έυ ῦ, εέσθω είσθω, D. έεσθον εῖσθον, εέσθων είσθων, P. έεσθε εῖσθε, εέσθωσαν είσθωσαν

3. S. χρυσ-όυ ῦ, οέσθω ύσθω, D. όεσθον ῦσθον, οέσθων ύσθων, P. όεσθε ῦσθε, οέσθωσαν ύσθωσαν

OPTATIVE.

Present and Imperfect.

1. S. τιμ-αοίμην ῴμην, άοιο ῷο, άοιτο ῷτο, D. αοίμεθον ῴμεθον, άοισθον ᾷσθον, αοίσθην ῴσθην, P. αοίμεθα ῴμεθα, άοισθε ῷσθε, άοιντο ᾷντο

2. S. φιλ-εοίμην οίμην, έοιο οῖο, έοιτο οῖτο, D. εοίμεθον οίμεθον, έοισθον οῖσθον, εοίσθην οίσθην, P. εοίμεθα οίμεθα, έοισθε οῖσθε, έοιντο οῖντο

3. S. χρυσ-οοίμην οίμην, όοιο οῖο, όοιτο οῖτο, D. οοίμεθον οίμεθον, όοισθον οῖσθον, οοίσθην οίσθην, P. οοίμεθα οίμεθα, όοισθε οῖσθε, όοιντο οῖντο

Perfect.

1. S. τετιμ-ήμην ῆο ῆτο D. ήμεθον ῆσθον ήσθην P. ήμεθα ῆσθε ῆντο

2. S. πεφιλ-ήμην ῆο ῆτο D. ήμεθον ῆσθον ήσθην P. ήμεθα ῆσθε ῆντο

3. S. κεχρυσ-ώμην ῶο ῶτο D. ώμεθον ῶσθον ώσθην P. ώμεθα ῶσθε ῶντο

SUBJUNCTIVE.

Present and Imperfect.

1. S. τιμ-άωμαι ῶμαι, άῃ ᾷ, άηται ᾶται, D. αώμεθον ώμεθον, άησθον ᾶσθον, άησθον ᾶσθον, P. αώμεθα ώμεθα, άησθε ᾶσθε, άωνται ῶνται

2. S. φιλ-έωμαι ῶμαι, έῃ ῇ, έηται ῆται, D. εώμεθον ώμεθον, έησθον ῆσθον, έησθον ῆσθον, P. εώμεθα ώμεθα, έησθε ῆσθε, έωνται ῶνται

3. S. χρυσ-όωμαι ῶμαι, όῃ οῖ, όηται ῶται, D. οώμεθον ώμεθον, όησθον ᾶσθον, όησθον ῶσθον, P. οώμεθα ώμεθα, όησθε ῶσθε, όωνται ῶνται

Perfect.

1. S. τετιμ-ώμαι ῇ ῆται D. ώμεθον ῆσθον ῆσθον P. ώμεθα ῆσθε ῶνται

2. S. πεφιλ-ῶμαι ῇ ῆται D. ώμεθον ῆσθον ῆσθον P. ώμεθα ῆσθε ῶνται

3. S. κεχρυσ-ῶμαι ῷ ῶται D. ώμεθον ῶσθον ῶσθον P. ώμεθα ῶσθε ῶνται

INFINITIVE.

Present and Imperfect.

1. τιμ-άεσθαι ᾶσθαι, 2. φιλ-έεσθαι εῖσθαι 3. χρυσ-όεσθαι ῶσθαι.

PARTICIPLES.

Present and Imperfect.

1. τιμ-αόμενος ώμενος, αομένη ωμένη, αόμενον ώμενον, &c.

2. φιλ-εόμενος ούμενος, &c.

3. χρυσ-οόμενος ούμενος, &c.

The Middle Voice is contracted like the Passive.

SECTION X.

OF VERBS IN Μι.

1. Most Verbs in μι are formed from Contract Verbs; ημι from άω and έω, ωμι from όω.

2. They are formed by changing ω into μι, and the short characteristic vowels, α, ε, ο, into their long ones, η, ω, and by prefixing the Reduplication to the first consonant with ι.

3. But if that consonant be long by Position, only ι is prefixed; as,

Ἵςημι, (from ςάω,) ςήσω, ἕςηκα
Τίθημι, (from θέω,) θήσω, τέθεικα
Δίδωμι, (from δόω,) δώσω, δέδωκα

4. Some Verbs in μι have a letter inserted after their Reduplication, as in πίμπλημι, πίμπρημι· and some are without a Reduplication; as, φημὶ, σβῆμι, ἅλωμι.

5. Sometimes, though seldom, ε in the Reduplication is used instead of ι· as, τέθνημι, from θνάω.

6. If the Verb has no Reduplication, the Imperfect and Second Indefinite are the same; as, φημὶ, ἔφην.

7. But the Imperfect is not so often used as one formed as it were from ἱςάω, τιθέω, διδόω· viz., ἵς-ων, ας, α, &c., ἐτίθ-ην, ης, ει, &c., ἐδίδ-ων, ως, ω, &c.

8. So likewise for the Second Person Singular of the Imperative is often used ἵςα, τίθει, διδου.

9. They have no Second Future Tense, nor Second Indefinite in the Passive, or Perfect in the Middle Voice.

10. Θὲς, ἧς, and δὸς, are commonly used for θῆτι, ἧθι, and δῶθι: θεῖναι, εἶναι, and δοῦναι, for θῆναι, ἧναι, and δῶναι: Τέθεικα is also used in the Perfect Tense for τέθηκα.

11. These three Indefinites, ἔθηκα, ἔδωκα, and ἧκα, have κ instead of σ, and are seldom found in any Mood but the Indicative, unless in Compound Verbs.

ACTIVE VOICE.

INDICATIVE MOOD.

Present.

1. S.	ἵς-ημι	ης	ησι	D.	ατον	ατον	P. αμεν	ατε	ᾶσι
2. S.	τίθ-ημι	ης	ησι	D.	ετον	ετον	P. εμεν	ετε	εῖσι
3. S.	δίδ-ωμι	ως	ωσι	D.	οτον	οτον	P. ομεν	οτε	ῶσι

Imperfect.

1. S.	ἵς-ην	ης	η	D. ατον	άτην	P. αμεν	ατε	ασαν
2. S.	ἐτίθ-ην	ης	η	D. ετον	έτην	P. εμεν	ετε	εσαν
3. S.	ἐδίδ-ων	ως	ω	D. οτον	ότην	P. ομεν	οτε	οσαν

Indefinite 2.

1. S.	ἕς-ην	ης	η	D. ητον	ήτην	P. ημεν	ητε	ησαν
2. S.	ἔθ-ην	ης	η	D. ετον	έτην	P. εμεν	ετε	εσαν
3. S.	ἔδ-ων	ως	ω	D. οτον	ότην	P. ομεν	οτε	οσαν

IMPERATIVE MOOD.

Present and Imperfect.

1. S.	ἵσαθι	ἱσάτω	D.	ἵσατον	ἱσάτων	P.	ἵσατε	ἱσάτωσαν
2. S.	τίθετι	τιθέτω	D.	τίθετον	τιθέτων	P.	τίθετε	τιθέτωσαν
3. S.	δίδοθι	διδότω	D.	δίδοτον	διδότων	P.	δίδοτε	διδότωσαν

Indefinite 2.

1. σῆθι σήτω, &c. 2. θὲς θέτω, &c. 3. δὸς δότω, &c.

OPTATIVE MOOD: Εἴθε.

Present.

1. S.	ἱσαί-ην	ης	η	D. ητον	ήτην	P. ημεν	ητε	ησαν and αἶεν
2. S.	τιθεί-ην	ης	η	D. ητον	ήτην	P. ημεν	ητε	ησαν and εἶεν
3. S.	διδοί-ην	ης	η	D. ητον	ήτην	P. ημεν	ητε	ησαν and οἶεν

Indefinite 2.

1. σαί-ην ης, &c. 2. θεί-ην ης, &c. 3. δοί-ην ης, &c.

SUBJUNCTIVE MOOD: Ἐάν.

Present.

1. S.	ἱς-ῶ	ᾷς	ᾷ	D.	ᾶτον	ᾶτον	P. ῶμεν	ᾶτε ῶσι
2. S.	τιθ-ῶ	ῇς	ῇ	D.	ῆτον	ῆτον	P. ῶμεν	ῆτε ῶσι
3. S.	διδ-ῶ	ῷς	ῷ	D.	ῶτον	ῶτον	P. ῶμεν	ῶτε ῶσι

Indefinite 2.

1. σῶ σῇς, &c. 2. θῶ θῇς, &c. 3. δῶ δῷς, &c.

INFINITIVE MOOD.

Present. 1. ἱσάναι. 2. τιθέναι. 3. διδόναι.
Indef. 2. 1. σῆναι. 2. θεῖναι. 3. δοῦναι.

PARTICIPLES.

Present.

1. ἱς-ὰς	ᾶσα	ὰν	*Gen.*	άντος	άσης	άντος
2. τιθ-εὶς	εῖσα	ὲν		έντος	εῖσης	έντος
3. διδ-ὺς	ῦσα	ὸν		όντος	ύσης	όντος

Indefinite 2.

1. ϛὰς	ϛᾶσα	ϛὰν	*Gen.*	ϛάντος	ϛάσης	ϛάντος
2. ϑεὶς	ϑεῖσα	ϑὲν		ϑέντος	ϑείσης	ϑέντος
3. δύς	δῦσα	δὸν		δόντος	δύσης	δόντος

PASSIVE VOICE.

INDICATIVE MOOD.

Present.

1. S. ἵς-αμαι ασαι or ῃ αται D. άμεθον ασθον ασθον
   P. άμεθα ασθε ανται
2. S. τίθ-εμαι εσαι or ῃ εται D. έμεθον εσθον εσθον
   P. έμεθα εσθε ενται
3. S. δίδ-ομαι οσαι οται D. όμεθον οσθον οσθον
   P. όμεθα οσθε ονται

Imperfect.

1. S. ἱς-άμην ασο or ω ατο D. άμεθον ασθον άσθην
   P. άμεθα ασθε αντο
2. S. ἐτιθ-έμην εσο or ου ετο D. έμεθον εσθον έσθην
   P. έμεθα εσθε εντο
3. S. ἐδιδ-όμην οσο or ου οτο D. όμεθον οσθον όσθην
   P. όμεθα οσθε οντο

IMPERATIVE MOOD.

Present.

1. S. ἵς-ασο or ω άσθω D. ασθον άσθων P. ασθε άσθωσαν
2. S. τίθ-εσο or ου έσθω D. εσθον έσθων P. εσθε έσθωσαν
3. S. δίδ-οσο or ου όσθω D. οσθον όσθων P. οσθε όσθωσαν

OPTATIVE MOOD: Εἴθε.

Present.

1. S. ἱς-αίμην αῖο αῖτο D. αίμεθον αῖσθον αῖσθην P. αίμεθα
   αῖσθε αῖντο
2. S. τιθ-είμην εῖο εῖτο D. είμεθον εῖσθον είσθην P. είμεθα
   εῖσθε εῖντο
3. S. διδ-οίμην οῖο οῖτο D. οίμεθον οῖσθον οίσθην P. οίμεθα
   οῖσθε οῖντο

Perfect.

1. S. ἑς-αίμην αῖο αῖτο D. αίμεθον αῖσθον αίσθην P. αίμεθα
αῖσθε αῖντο
2. S. τεθ-είμην εῖο εῖτο D. είμεθον εῖσθον είσθην P. είμεθα
εῖσθε εἶντο
3. S. δεδ-οίμην οῖο οῖτο D. οίμεθον οῖσθον οίσθην P. οίμεθα
οῖσθε οῖντο

SUBJUNCTIVE MOOD: Ἐάν.

Present.

1. S. ἱς-ῶμαι ᾷ ᾶται D. ώμεθον ᾶσθον ᾶσθον P. ώμεθα
ᾶσθε ῶνται
2. S. τιθ-ῶμαι ῇ ῆται D. ώμεθον ῆσθον ῆσθον P. ώμεθα
ῆσθε ῶνται
3. S. διδ-ῶμαι ῷ ῶται D. ώμεθον ῶσθον ῶσθον P. ώμεθα
ῶσθε ῶνται

Perfect.

1. S. ἑς-ῶμαι ᾷ ᾶται D. ώμεθον ᾶσθον ᾶσθον P. ώμεθα
ᾶσθε ῶνται
2. S. τεθ-ῶμαι ῇ ῆται D. ώμεθον ῆσθον ῆσθον P. ώμεθα
ῆσθε ῶνται
3. S. δεδ-ῶμαι ῷ ῷται D. ώμεθον ῶσθον ῶσθον P. ώμεθα
ῶσθε ῶνται

INFINITIVE MOOD.

Present. 1. ἵςασθαι. 2. τίθεσθαι. 3. δίδοσθαι.

PARTICIPLES.

Present.

1. *Nom.* ἱς-άμεν-ος η ον *Gen.* ου ης ου
2. *Nom.* τιθέμεν-ος, &c.
3. *Nom.* διδόμεν-ος, &c.

MIDDLE VOICE.

INDICATIVE MOOD.

Indefinite 2.

1. S. ἐς-άμην ασο ατο D. άμεθον ασθον άσθην P. άμεθα
ασθε αντο
2. S. ἐθ-έμην εσο ετο D. έμεθον εσθον έσθην P. έμεθα
εσθε εντο
3. S. ἐδ-όμην οσο οτο D. όμεθον οσθον όσθην P. όμεθα
οσθε οντο

IMPERATIVE MOOD.

Indefinite 2.

1. S. ϛάσο ϛάσθω	D. ϛάσθον ϛάσθων	P. ϛάσθε ϛάσθωσαν
2. S. θέσο or θῦ θέσθω	D. θέσθον θέσθων	P. θέσθε θέσθωσαν
3. S. δόσο or δῦ δόσθω	D. δόσθον δόσθων	P. δόσθε δόσθωσαν

OPTATIVE MOOD: Εἴθε.

Indefinite 2.

1. S. ϛαίμην ϛαῖο ϛαῖτο ϛαῖσθε ϛαῖνο	D. ϛαίμεθον ϛαῖσθον ϛαίσθην	P. ϛαίμεθα
2. S. θείμην θεῖο θεῖτο θεῖσθε θεῖνο	D. θείμεθον θεῖσθον θείσθην	P. θείμεθα
3. S. δοίμην δοῖο δοῖτο δοῖσθε δοῖνο	D. δοίμεθον δοῖσθον δοίσθην	P. δοίμεθα

SUBJUNCTIVE MOOD: Ἐάν.

Indefinite 2.

1. S. ϛῶμαι ϛᾷ ϛᾶται ϛᾶσθε ϛῶνται	D. ϛώμεθον ϛᾶσθον ϛᾶσθον	P. ϛώμεθα
2. S. θῶμαι θῇ θῆται θῆσθε θῶνται	D. θώμεθον θῆσθον θῆσθον	P. θώμεθα
3. S. δῶμαι δῷ δῶται δῶσθε δῶνται	D. δώμεθον δῶσθον δῶσθον	P. δώμεθα

INFINITIVE MOOD.

Indef. 2. 1. ϛάσθαι. 2. θέσθαι. 3. δόσθαι.

PARTICIPLES.

Indefinite 2.

1. *Nom.* ϛάμεν-ος η ον *Gen.* ου ης ου
2. *Nom.* θέμεν-ος, &c.
3. *Nom.* δόμεν-ος, &c.

SECTION XI.

OF IRREGULAR VERBS.

1. Of Verbs in υμι.

1. A Verb in υμι is formed either from a Verb in υω, by changing ω into μι, as, ζεύγνυμι from ζευγνύω, or from a Contract Verb, by turning ω into ννυμι· as, κεράννυμι from κεράω, κορέννυμι from κορέω.

2. The Imperfect Tense, as above, turns μι into υν· as, ζεύγνυμι, ἐζεύγνυν: The other Tenses are wanting, unless such as are borrowed from the original Verb; as, ζεύγνυμι, ζεύξω, ἔζευξα, ἔζευγον, from ζεύγω· κεράννυμι, κεράσω, &c., from κεράω.

3. They want the Subjunctive Mood.

4. When the Present Tense is of two syllables, it has the Second Indefinite; as, ἔδυν, δῦθι, δῦναι, δὺς, from δῦμι.

ACTIVE VOICE.

INDICATIVE.

Pres.	S.	δείκν-υμι	υς	υσι	D.	υτον	υτον	P. υμεν	υτε ῦσι
Imperf.	S.	ἐδείκν-υν	υς	υ	D.	υτον	ύτην	P. υμεν	υτε υσαν

Imper. δείκνυθι. Infin. δεικνῦναι. Part. δεικνύς

PASSIVE VOICE.

INDICATIVE.

Pres.	S.	δείκν-υμαι	υσαι	υται	D.	ύμεθον	υσθον	υσθον
	P.	ύμεθα	υσθε	υνται				
Imperf.	S.	ἐδεικν-ύμην	υσο	υτο	D.	ύμεθον	υσθον	ύσθην
	P.	ύμεθα	υσθε	υντο				

Imper. δείκνυτο. Infin. δείκνυσθαι. Part. δεικνύμενος.

2. Of Verbs in σκω.

1. Verbs in σκω are very like Verbs in μι, being derived also from Verbs in άω, έω, όω, and ύω, by putting σκ before ω· as, γηράσκω, from γηράω.

2. Their peculiar Tenses are likewise the Present and Preterimperfect; for they form the rest from their primitive Verb; as,

γηράσκω, (from γηράω,) γηράσω, γεγήρακα.
ἀρέσκω, (from ἀρέω,) ἀρέσω, ἤρεκα.
βόσκω, (from βόω,) βόσω, βέβοκα.
μεθύσκω, (from μεθύω,) μεθύσω, μεμέθυκα.

3. But many in their peculiar Tenses require a reduplication; as, διδράσκω, from δράω.

4. Some change their last but one α and ε into η· as, θνήσκω from θνάω, ἀλδήσκω from ἀλδέω· and some, ο into ω· as, βρώσκω, from βρόω.

5. The Second Indefinite of Verbs derived from *όω*, if not wanting, is formed like *ἔδων* from *δίδωμι*· as, *ἁλίσκω, ἥλων*· *βρώσκω, ἔβρων*· *γινώσκω, ἔγνων*.

6. Under the name of Defectives are generally comprehended such other Verbs as are not declined farther than their Preterimperfect Tense, but borrow the rest of their Tenses from Verbs whose Root is obsolete.

7. The more usual are these :—

ἄγαμαι from	*ἀγάζομαι*	*ἔρχομαι* from	*ἐλεύθω*
ἄγνυμι	*ἄγω*	*ἔρομαι*	*ἐρέομαι*
αἰσθάνομαι	*αἰσθέομαι*	*ζωννύω υμι*	*ζόω*
ἀλέξω	*ἀλεξέω*	*ἐθέλω*	*θελέω*
ἁλίσκομαι	*ἁλόω*	*ἱκνέομαι*	*ἵκομαι*
ἁμαρτάνω	*ἁμαρτέω*	*λανθάνω*	*λήθω*
ἀπεχθάνομαι	*ἀπεχθέομαι*	*μανθάνω*	*μαθέω*
αὐξάνω	*αὐξέω*	*μιμνήσκω*	*μνάομαι*
ἄχθομαι	*ἀχθέομα.*	*μάχομαι*	*μαχέομαι*
βαίνω	*βάω*	*μιγνύ-ω υμι*	*μίγω*
βλαστάνω	*βλαστέω*	*οἴχομαι*	*οἰχέομαι*
βούλομαι	*βουλέομαι*	*οἶμαι*	*οἰέομαι*
γίνομαι	*γενάομαι*	*ὀλλύ-ω υμι*	*ὀλέω*
γινώσκω	*γνόω*	*ὀμνύω υμι*	*ὀμόω*
δαίω	*δαέω*	*πηγνύω υμι*	*πήγω*
δάκνω	*δήκω*	*πίνω*	*πόω*
δέομαι	*δεέομαι*	*πυνθάνομαι*	*πεύθομαι*
διδάσκω	*διδάχω*	*ῥωννύω υμι*	*ῥόω*
δοκέω	*δόκω*	*σπένδω*	*σπείδω*
δύναμαι	*δυνάομαι*	*στρωννύω υμι*	*στρόω*
εἶπα	*ἔπω*	*τανύω*	*τάω*
ἐλαύνω	*ἐλάω*	*φθάνω*	*φθάω*

8. More irregular still are these that follow :—*Ἀνοίγω, ἀνοίξω, ἀνέῳχα*, &c. ; Perf. M. *ἀνέῳγα*, Indef. 1. *ἤνοιχα*, or *ἀνέῳξα*.—*Βάλλω, βαλῶ, βέβληκα*, &c.—*Γαμέω*, Indef. 1. *ἔγημα*. —*Εἴδω, εἴσω*, and *εἰδήσω, εἴδηκα*· Infin. Perf. *εἰδέναι*, Part. *εἴδως*, Indef. 2. *εἶδον*, or *ἴδον*, Perf. M. *οἶδα*.—*Ἔχω, ἕξω*, or *σχήσω*. *ἔσχηκα*· Imperf. *εἶχον*, Indef. 2. *ἔσχον*.—*Θάπτω, θάψω, τέταφα, τέταμμαι*· Indef. 1. *ἐτάφθην*, Fut. 1. *ταφθήσομαι*.—*Θνήσκω, θανοῦμαι, τέθνηκα*· Indef. 2. *ἔθανον*.—*Κάμνω, καμοῦμαι, κέκμηκα*. —*Λαγχάνω, κληρώσομαι, εἴληχα*· Indef. 2. *ἔλαχον*, Perf. M. *λέλογχα*.—*Λαμβάνω, λήψομαι, εἴληφα*· Indef. 2. *ἔλαβον*.—*Ὁράω*,

ὄψομαι, ἑώρακα.—Πάσχω, πείσομαι· Indef. 2. ἔπαθον, Perf. M. πέπονθα.

9. A Verb Compound follows the forms of Simple Verbs; as, ὁδοποι-έω, ήσω, ὡδοποίηκα.

10. A Verb compounded with a Preposition retains the Augment of the Simple Verb; as, περιποιέω, περιπεποίηκα.

11. But the final vowel of the Preposition is cut off when the Verb begins with a vowel also; as, παράγω, παρῆγον· ἀπογράφω, ἀπέγραφον.

12. Except περὶ and πρό· as, περιάγω, περιῆγον· προάγω, προῆγον.

13. P is doubled after a vowel, when the Verb is either compounded or augmented; as, ῥέω, ἀποῤῥέω· ῥίπτω, ἔῤῥιπτον.

SECTION XII.

OF THE IRREGULAR TENSES.

1. The First Future of the Active Voice casts away ι from αι or ει in the last syllable but one of the Fourth Conjugation; as, φαίνω, φανῶ· σπείρω, σπερῶ.

2. Καίω and κλαίω turn ι into υ· as, καύσω, κλαύσω.

3. Ζω often forms ξω, as, κράζω, κράξω· more seldom γξω, as, κλάζω, κλάγξω· sometimes σω and ξω, as, ἁρπάζω, ἁρπάσω and ἁρπάξω.

4. A few Verbs in σσω form the Future in σω· as, πλάσσω, πλάσω.

5. In some Contract Verbs the Future keeps the vowel of the Present Tense; as, δικάω, δικάσω· τελέω, τελέσω· ἀρόω, ἀρόσω: Also α in all Verbs in αω after λ and ρ pure, also after ε and ι· as, γελάω, γελάσω· ὁράω, ὁράσω· ἐάω, ἐάσω· κοπιάω, κοπιάσω.

6. A short vowel in the Future Tense is also retained in the Perfect; but καλέω, καλέσω, forms κέκληκα. Yet the one takes again its short vowel, and the other its long one, in the Future Passive; as, δεθήσομαι, κληθήσομαι.

7. The First Indefinite Tense of the Active Voice of the Fourth Conjugation resumes ει· as, σπείρω, σπερῶ, ἔσπειρα. It also changes the ε of the Present into ει· as, νέμω, νεμῶ, ἔνειμα: It changes α of the Future into η· as, φαίνω, φανῶ, ἔφηνα: But in the Passive Voice the short vowel returns; as, ἔφηνα, ἐφάνθην.

8. The Second Future of the Active Voice turns the last syllable but one, ε, η, ω, αι, αυ, into α· as, τρέπω, τραπῶ· λήθω, λαθῶ· τρώγω, τραγῶ· καιω, καῶ· ϖαύω, ϖαῶ: But λέγω, λεγῶ, &c., is excepted.

9. From the last but one ϑ it casts away υ· as, ἀκϑύω, ἀκοῶ· from ευ and ει, ε· as, φεύγω, φυγῶ· λείπω, λιπῶ. But ει of the Fourth Conjugation lays aside ι in words of three syllables; as, ἐγείρω, ἐγερῶ· and becomes α in words of two syllables; as, σπείρω, σπαρῶ.

10. In Verbs in ξω or ϑσω, if they make the First Future in σω, it is formed by δῶ· if in ξω, by γῶ· as, φράζω, φράσω, φραδῶ· ὀρύϑσω, ὀρύξω, ὀρυγῶ.

11. Instead of π, it takes β in these three, βλάπτω βλαβῶ, καλύπτω καλυβῶ, κρύπτω κρυβῶ· φ in these eight, ἅπτω ἁφῶ, βάπτω βαφῶ, δρύπτω δρυφῶ, ϑάπτω ϑαφῶ, ϑρύπτω τρυφῶ, ῥάπτω ῥαφῶ, ῥίπτω ῥιφῶ, σκάπτω σκαφῶ.

12. The Preterperfect Tense of the Active Voice changes the last syllable but one, ει, αι, and sometimes ε, as the Second Future; as, σπείρω, ἔσπαρκα· ἐγείρω, ἤγερκα· ϛέλλω, ἔϛαλκα· φαίνω, ϖέφαϛκα.

13. From Verbs in ίνω or είνω of two syllables it takes ν· as, κρίνω, κέκρικα· τείνω, τέτακα. Ηκα often throws away the first vowel of the Present; as, τέμνω, τέτμηκα.

14. The First Future and the First Indefinite of the Passive Voice change the last syllable ει, of the Fourth Conjugation, as the Second Future; as, σπαρθήσομαι, ἐσπάρθην· ἐγερθήσομαι, ἐγέρθην. They also cast away ν, like the Perfect Tense; as, τείνω, ταθησομαι, ἐτάθην· κρίνω, κριθήσομαι, ἐκρίθην: But among the Poets ν is preserved; as, ἐκρίνθην.

15. They often lose σ, especially when the last syllable but one is long; as, σώσω, σωθήσομαι, ἐσώθην· τιμήσω, τιμηθήσομαι, ἐτιμήθην: And the Indefinite turns η into ε, as, εὑρέθην· but sometimes it is formed by η and ε· as, ἐῤῥήθην, ἐῤῥέθην.

16. In Verbs which take the first vowel of the Present from the Perfect in ηκα, they always take away the same vowel; as, τμηθήσομαι, κληθήσομαι. They form μω into ηθήσομαι, ήθην· as, νεμῶ, νεμηθήσομαι, ἐνεμήθην.

17. The Perfect Passive takes away ε from the last syllable, like the Second Future; as, φεύλω, ϖέφυϛμαι. In Verbs in αίνω, ύνω, it takes σ for ν· as, φαίνω, ϖέφασμαι· μολύνω, μεμόλυσμαι.

18. Of τρέπω, τρέφω, ςρέφω, it changes ε into α· as, τέτραμμαι, τέθραμμαι, ἔςραμμαι.

19. In ω pure, when the last syllable but one is long, it seldom takes σ· as, ἀκούω, ἤκουσμαι: When it is short, it seldom rejects it; δέω, δέδεμαι. Sometimes it either takes or rejects; as, κλείω, κέκλεισμαι and κέκλειμαι.

SECTION XIII.

OF ADVERBS, CONJUNCTIONS, AND PREPOSITIONS.

1. An Adverb is either Primitive, as νῦν, τότε, or Derivative in ςι, as, ἑλληνιςί· in δον, as κυνηδόν· in ην, as, κρύβδην· or in ει, as πανσυδεῖ.

2. Adverbs ending in ως are taken from the Genitive Plural of a Noun Adjective; as, ἀληθῶς, from τῶν ἀληθῶν.

3. Δε, σε, ζε, are marks of Adverbs which signify *to* a place; θεν, θε, *from* a place; θι, σι, χου, χη, *in* a place; as, ἐρανόνδε, ἐρανόθε, παντόθι.

4. Ἄρα, ἐρι, ἄγα, βου, βρι, δα, ζα, λα, λι, prefixed to other words, increase their signification.

5. Να and νε diminish it.

6. Ευ shows Easiness; δυς, Difficulty or Malignity.

7. Adjectives of the Neuter Gender often become Adverbs; as, ὀξύ: So do many of the Feminine, as ἰδία· so also ἀρχὴν and τὴν ἀρχήν.

8. Pronouns are sometimes also taken Adverbially; as, ταῦτά τοι, ταῦτ' ἄρα.

9. Some Adverbs are compared thus; φρονίμως, φρονιμωτέρως, φρονιμωτάτως· ἄνω, ἀνωτέρω, ἀνωτάτω· μάλα, μᾶλλον, μάλιςα· τάχυ, θᾶτιον, τάχιςα.

10. Adverbs of Time, Place, and Quantity, are sometimes joined to the Genitive of Nouns; as, πῦ γῆς, ἅλις ἁλός.

11. So are Adverbs resembling the nature of Prepositions; as, ἕνεκά σου, ἄνευ κινδύνου, χωρὶς ἀρετῆς, πλὴν χρημάτων, ἐνώπιον τοῦ Θεοῦ, λάθρα τῶν ἄλλων.

12. Derivative Adverbs govern the Case of their Primitives; as, ἀξίως τῶν προγόνων, ὁμοίως τοῖς ἄλλοις.

13. Ἅμα and ὁμοῦ are joined to a Dative; as, ἅμα αὐτοῖς, ὁμοῦ τοῖς συμμάχοις.

14. Adverbs of swearing are joined to an Accusative; νὴ τὸν Δία, μὰ τὸν Ἀπόλλω.

15. Οἴ and ὦ are joined to all Cases; ἰαὶ, to a Dative.

16. The Adverb μὴ, forbidding, is commonly joined to the Imperative or Subjunctive Moods; and may be joined to all other Moods, except the Indicative.

17. Two or three Negative Adverbs in a sentence make the negation stronger; as, ἰ μὴ ἐκβάλω ἔξω, I will in nowise cast out.

18. But two Negatives, separated by the interposition of a Verb, make an Affirmative; as, ἰ δύναμαι μὴ μεμνήσθαι αὐτοῦ, I cannot help remembering him.

19. The Adverb εἴθε is joined in the Present and Future to the Optative Mood; as, εἴθε γράφοιμι: But in the Preterperfect, to the Indicative; as, εἴθε ἔγραφα.

20. Some Conjunctions are often used, both by poets and orators, only as Expletives; that is, they express nothing, but only serve to fill up the sentence. They add, however, a certain emphasis and beauty to the context, if judiciously made use of: Such are, ἂν, ἄρα, ἄρ, ῥα, γε, δὴ, θεν, κε, κεν, νυ, νυν, περ, ποι, που, πω, τοι.

These Prepositions have a Genitive:—

ἀντὶ, contra, propter. *ἐκ, ἐχ, or ἐξ, è, ex.*
ἀπὸ, à, ab, ex, de. *πρὸ, præ, ante, pro.*

These, a Dative:—

ἐν, in, inter, apud, prope, per. *σὺν, cum, præter, post.*

This, an Accusative:—

εἰς, ad, in, erga, versùs, super, intra, circa.

These have a Genitive, Dative, and Accusative:—

παρὰ, à, apud, contra, propè, trans.
ἐπὶ, super, in, ad, propter, contra.
ὑπερ, super, pro, supra, præter.
ἀμφὶ, de, circum, pro.
ἀνὰ, per, cum, circiter, circum.
κατὰ, contra, secundùm, adversus, de.
περὶ, de, circum, propter.
μετὰ, cum, post, in.
πρὸς, ad, apud, penes, à.
ὑπὸ, sub, subter, ab, ad, &c.

This has a Genitive, and Accusative :—
διὰ, per, propter, ob.

Postulat ἀντὶ, ἀπὸ, *et* ἐκ, πρὸ *Secundum: Tertium et* ἐν, σύν. Εἰς *Quartum: Reliquis sunt, Gen. Dat. et Acc.* παρὰ, ἐπὶ, ὑπὲρ, Ἀμφὶ, ἀνὰ, κατὰ, περὶ, μετὰ, πρόσque: *At* διὰ *Gen.que Acc.*

SECTION XIV.

OF SYNTAX.

THE Article is used,

1. In expounding; as, ὁ Κύριος Ἰησοῦς, the Lord Jesus.

2. In showing; as, ὁ ποιητὴς, the poet (meaning Homer).

3. In distinguishing; as, κύων ὁ οὐρανοῦ, οὐκ ὁ γῆς, he the heavenly dog, not Diogenes the earthly.

4. It frequently supplies the place of the Participle ὤν, especially before a Preposition or an Adverb; as, ὁ ἐν τοῖς οὐρανοῖς, which art in heaven.

5. It is often put in the Neuter Gender before Indeclinables, and words used τεχνικῶς· as, ἔλεγχος ἀπιστίας τὸ πῶς περὶ Θεοῦ λέγειν.

6. It supplies the place of a Noun left out by Ellipsis; as, Ἰάκωβος ὁ τοῦ Ἀλφαίου, James, the son of Alpheus.

7. It is often used for οὗτος and ἐκεῖνος, when joined with μὲν and καί· as, οἱ μὲν καλοὶ, οἱ δὲ κακοὶ, these indeed are good, but these are bad.

8. Every Verb agrees with its Nominative Case in Number and Person; every Adjective, with its Substantive in Gender, Number, and Case; every Relative, with its Antecedent in Gender and Number.

9. Neuters of the Plural Number have generally a Verb of the Singular; as, πάντα δι' αὐτοῦ ἐγένετο, all things were made by him.

10. Dual Nouns are often joined to Plural Adjectives or Verbs; as, ἐξ ἀμφοῖν ψευδῶν, of both falsehoods: δύω ποιοῦ καιρὸς τοῦ λέγειν, appoint two opportunities of speaking.

11. Sometimes Plural Nouns of the Masculine and Feminine Genders have Singular Verbs; as, ἀχεῖται ὀμφαὶ, the woods resound.

12. Plural Adjectives often change their Substantives into a Genitive Case; as, φαῦλοι τῶν ἀνθρώπων, for φαῦλοι ἄνθρωποι, wicked men.

13. Substantives are often used for Adjectives; as, τὴν ἑλλάδα φωνὴν ἐξέμαθον, I have learned the Greek tongue.

14. The Relative and Antecedent are often put in the same Case; as, ἐπίστευσαν τῷ λόγῳ ᾧ εἶπεν, they believed the word which he spoke.

15. The word ἕνεκα is often understood; as, μακάριος τῆς πίστεως, blessed for his faith.

16. A Genitive Case put by itself denotes abominating or detesting; as, τῆς ἀναιδείας, O the impudence!

17. Adjectives which signify condemnation, desire, dignity, distinction, ignorance, knowledge, plenty, want, &c., govern a Genitive Case.

18. So do Nouns Partitive, Indefinite, Interrogative, Nouns of Number, Comparatives, and Superlatives; and all than govern an Ablative in Latin.

19. Nouns expressing measure, praise, or dispraise, are also put in the Genitive Case: So is the Noun of price.

20. Some Adjectives which signify likeness govern a Genitive Case; as, ὅμοιος ἀνθρώπου, like the man.

21. The Genitive Case of the Pronoun Primitive is put in the place of the Possessive; as, πατήρ μου, for πατὴρ ἐμός, my father.

22. Verbs of absolving, abstaining, accusing, admiring, attaining, beginning, casting lots, caring, commanding, condemning, contemning, depriving, desiring, despising, enjoying, filling, following, leaving, loving, neglecting, partaking, putting off, remembering, selling, sparing, and wanting, generally govern a Genitive Case; as, ἄρχομαι λόγου, I begin my speech.

23. But some of them, an Accusative also; as, ἔλαχε ἡμικλήρου, καὶ ἕδραν· κατηγορῶ πεπραγμένων, καὶ ψεῦδος.

24. Verbs of sense govern a Genitive Case; save those that pertain to the sight, which govern an Accusative.

25. Verbs of changing govern a Genitive of the thing received, with an Accusative of the thing given; as, ἀμείβει· χρύσεα χαλκείων.

26. Verbs Passive often govern a Genitive of the agent with a Preposition, sometimes a Dative; as, νοῦς ὑπὸ οἴνου διαφθείρεται, the mind is corrupted by wine.

27. The Ablative Absolute in Latin is made by the Genitive in Greek; as, ἐμοῦ διδάσκοντος, when I was teaching: Sometimes by the Dative; as, παριόντι τῷ ἐνιαυτῷ, at the close of the year. Sometimes the Substantive is omitted; as, ἐλθόντων δέ.

28. Verbs of the Active Voice have often the signification of the Passive, and have also a Passive construction; as, ἀπαλλάττω ὑπό σου, I am freed by thee.

29. The Impersonals, δεῖ, δεῖται, προσέδει, it is necessary; δοκεῖ, it seemeth; μέλει, it is cared for; μεταμέλει, it repenteth; προσήκει, it belongeth; διαφέρει, it concerneth; μέτεστι, it partakes of; ἐνδέχεται, it may be; govern a Dative, or a Dative with a Genitive; as, διαφέρει μοι τοῦτο πάμπολυ, this concerns me much; μετέμελεν αὐτῷ τῆς ὁδοῦ, it repented him of his journey; δεῖ μοι πολέμου, I have need of war.

30. Adjectives signifying contrariety, disprofit, likeness, profit, unlikeness, &c., govern a Dative Case; as, φίλος σοι, friendly to thee.

31. Verbs put acquisitively, also Verbs of agreeing, discoursing together, envying, following, giving, helping, hurting, leaning, obeying, praying, rejoicing, reproving, resisting, striving, upbraiding, govern a Dative Case; as, ἕπομαι τοῖς παλαιοῖς, I follow the ancients.

32. So do these Impersonals; συμβαίνει, it is meet; ἔξεστι, it is lawful; πρόσεστι, it is over and above; γίνεται, it is; and πρέπει, it becometh.

33. Nouns signifying the cause, the instrument, or manner, of doing, are put in the Dative Case; as, ἤλασε ξίφει, καὶ ἄπεφνε δόλῳ, οὐ κράτεϊ, he smote him with a sword, and killed him by deceit, not by strength.

34. The Verb χράομαι, and Verbs and Adjectives compounded with σὺν and ὁμοῦ, govern a Dative Case; as, μηκέτι ὑδροπότει, ἀλλ' οἴνῳ ὀλίγῳ χρῶ, drink no longer water, but use a little wine; συγχαίρειν χρὴ τοῖς, we must rejoice with our friends; ὁμοιούσιος τῷ Πατρὶ, consubstantial with the Father.

35. Sometimes χράομαι governs an Accusative.

36. Adjectives, if κατὰ, *as to*, is understood, govern an Accusative Case; as, Ῥωμαῖος πατρίδα, a Roman as to his country.

37. So do Active and Deponent Verbs; as, νεκρὸν ἰατρεύειν, καὶ γέροντα νουθετεῖν, ταὐτό ἐστι, it is the same thing to cure a dead man, and to instruct an old man.

38. As likewise Verbs Passive, by the figure Synecdoche; as, πλήττομαι τὴν κεφαλήν, I am struck upon the head.

39. Every Verb admits of an Accusative of its cognate signification; as, ἐχάρησαν χαρὰν μεγάλην.

40. Verbs of speaking or doing, with the Adverbs καλῶς or κακῶς, or the like, govern an Accusative Case; as, καλῶς ποιεῖτε τοὺς μισοῦντας ὑμᾶς, do good to those that hate you.

41. So do the Impersonals, χρὴ, it behoveth; πρέπει, it becometh; δεῖ, it behoveth; and most others, with an Infinitive Mood.

42. Verbs Passive sometimes govern an Accusative; as, μωρῷ οὐ πιστεύεται τὴν ἀρχὴν, government is not entrusted to a fool.

43. Some Verbs govern divers Cases; as, ἐπιλείπει μοι (καὶ με) τόδε, this is wanting to me; ἄρχει τῆς πόλεως, (καὶ τῇ πόλει,) he is chief over the city; λοιδορῶ σοι, (καὶ σε,) I reproach thee; προσκυνῶ τῷ Θεῷ, (καὶ τὸν Θεὸν,) I worship God.

44. Verbs compounded with Prepositions govern the same Cases with the Prepositions themselves; as, ἀπολέλυσαι τῆς ἀσθενείας, thou art loosed from thine infirmity; συζήσομεν αὐτῷ, we shall live with him; παραβαίνετε τὴν ἐντολὴν, ye transgress the commandment.

45. The Infinitive Mood follows Verbs or Adjectives; as, βουλόμεθα γνῶναι, we would know; ἄξιος κληθῆναι, worthy to be called.

46. It has sometimes a Nominative Case before it; as, φάσκοντες εἶναι σοφοὶ, pretending that they were wise.

47. The Infinitive Mood is sometimes put for the Imperative, another Verb being understood; as, μὴ κλαίειν, for μὴ ἀρχοῦ or δεῖ κλαίειν, do not weep.

48. It is frequently joined to the Neuter Article, and used as a Noun through all the Cases; as, *Nom.* τὸ λαλεῖν, talking; *Gen.* τὸ λίαν τοῦ φιλεῖν, the excess of love; *Dat.* τῷ χαίρειν ἕπεται, follows rejoicing; *Acc.* κατὰ τὸ δύνασθαι, according to their ability.

49. It is used, with or without an Article, instead of Gerunds and Supines; as, καιρὸς ὑμῖν τοῦ ἀπιέναι ἀπὸ τοῦ μάχεσθαι, πρὸς τὸ ἐνταφιάσαι με, it is time for you to depart from fighting, to bury me; ὥρα ἀπιέναι· λέγειν αἰσχρόν.

50. Verbs of the Infinitive Mood are used with the Verb μέλλω for the Future of all Verbs; as, μέλλει ζητεῖν, he will seek: μέλλει παραδίδοσθαι, he will be delivered.

51. When necessity is signified, Verbals in τέον are used, which for the most part govern a Dative or Accusative; as, ἰτέον μοι, I must go: Yet they often govern the Cases of their Verbs; as, μνημονευτέον Θεῷ, we must think of God.

52. Participles govern the Cases of their Verbs; as, ὀλιγωρῶν τῆς παιδείας, despising instruction.

53. Participles are sometimes put instead of Nouns; as, εὖ εἰδὼς, for εἰδήμων τόξων, well skilled at the bow.

54. A Participle, agreeing with the Nominative Case of the foregoing Verb, is often used for the Infinitive Mood; especially in Verbs of persevering and leaving off, of knowledge or affection; as, ἀγαπῶν με διατέλει, persevere in loving me.

55. Verbal Adjectives, which signify Passively, and Participles in τέος, τέα, τέον, govern a Dative Case; as, τίμιος παντὶ τῷ λαῷ, had in reputation among all the people; βαδιστέον μοι, I must go.

56. The Noun of time which answers the question, when? is put in the Genitive or Dative, rarely in the Accusative; as, ἦλθε νυκτὸς, he came by night; τῇ ἡμέρᾳ τῇ τρίτῃ, the third day; ὥραν ἑβδόμην, the seventh hour.

57. But that which answers the question, how long? is put in the Accusative or Dative, rarely in the Genitive; ἔμεινε μῆνας τρεῖς, he tarried three months; εἴκοσιν ὅλοις ἔτεσιν, twenty whole years; νυκτὸς καὶ ἡμέρας, night and day.

58. The Proper Name of a place is commonly used with a Preposition; as, ἐξ Ἀθηνῶν, from Athens; εἰς Βρεταννίαν, to Britain; ἐν τῇ Ῥώμῃ, in Rome.

SECTION XV.

OF PROSODY.

1. Long vowels and diphthongs may be short, if the following word begins with a vowel or diphthong.

2. But sometimes even a short vowel is made long before a long vowel or a diphthong, by poetical license.

3. A doubtful vowel before another is not necessarily made short.

4. A short vowel before a Mute and a Liquid is either long or short, and sometimes before a Liquid only; as,

—Αὐτὰς δὲ ἑλώρια τεῦχε κύνεσσι.

5. The letter α is always short in the Superlative Degree; as, σοφοτάτω.

6. Nouns ending in ια having an acute, which makes the last syllable long, have the last but one short; as, σοφία, Μαρία: Except ἀνία, κονία, καλία, ὁρμία.

7. The Privative Particle α in Composition is short; and so are ζα, αρι, ερι, βρι, δυς.

8. Υ is short in Nouns of many syllables ending in υνη and υτης· as, γηθοσύνη, βραδύτης, γλυκύτης.

9. A final is short; as, ἡ τράπεζα, a table.

10. But it is long in Nouns ending in εα, αα, δα, θα· in ια, from Verbs ending in ευω· in ια, except ἀία, μία, ῶτνια· in words of many syllables in αια· in Adjectives in εια· in Nouns in ρα, not having a diphthong before them, as χαρὰ, joy; in the Feminine Articles of the Dual Number; in the Vocative Case of Nouns in ας of the First Declension, as ὦ Αἰνεία· in the Dual Number of the First and Second Declension; in poetic Vocative Cases; in the Doric α in the Genitive Case, as τᾶ Αἰνεία, for Αἰνείᾳ, of Æneas.

11. Αν final is short; as, τράπεζαν, ἔτυψαν, μέλαν.

12. These are excepted; πᾶν, all, (unless in its Compounds,) Nouns of the Masculine Gender ending in αν, Adverbs, words in αν of the First Declension, and of the Second, if it hath an acute on the last syllable but one; as, φιλίαν.

13. Αρ final is short; as, νέκταρ, nectar; ὄναρ, a dream.

14. But the monosyllables, Κὰρ, a Carian, ψὰρ, a starling, are long: Γὰρ is common.

15. Ας final is long.

16. Except Nouns of the Feminine Gender, as, λαμπὰς, a lamp, and many of the Masculine or Neuter: Also Adverbs, Accusative Cases of the Plural Number of the Third Declension, and ἡμέας, ὑμέας, σφέας.

17. I final is short; as, μέλι, honey.

18. Except Adverbs and Pronouns increased by a Paragoge, as νυνὶ, ὁτοσὶ, made out of ε by the Attics; as, ὁδὶ for ὁδὲ, ταυτὶ for ταυτά: Also, κρι, barley, and the names of the letters ξι, πι.

19. Ιν final is short.

20. But Nouns of Two Terminations, as ῥὶν, λῖν, δελφὶν, ἀκλὶν, are long.

21. The letter ν is short in Diminutives ending in ιον, in

Comparatives of the Neuter Gender, in many Adjectives and Substantives in ιος· as, ἄξιον, βίον.

22. As also in Nouns Possessive, and Nouns which signify matter, ending in ινος· as, ἀνθρώπινος, λίθινος.

23. Ις final is short; as, πόλις.

24. But it is long in words whose increase is long; and in words of one syllable, the Indefinite τὶς excepted.

25. Υ final is short; as, σὺ, δάκρυ, γλυκύ.

26. But it is long in ὗ, γρῦ, μῦ, νῦ· and in the Third Person Singular of the Imperfect and Second Indefinite of Verbs in μι of the Fourth Conjugation; as, ἔδυ, ἔφυ.

27. Υν final is short, except circumflected words, as, νῦν, now, μῦν· words which have two Terminations, or υς long in the Nominative; the First Person of Verbs in μι.

28. Υρ final is long; as, τὸ πῦρ, fire; except in the oblique Cases.

29. Υς final is short: But it is long in κώμυς· in words of one syllable, as μῦς· in Participles ending in υς, as ζευγνύς· and in Nouns which are declined with υς pure. It is either long or short in ἰχθύς.

30. The quantity in the last syllable of the Nominative generally remains the same in the other Cases; as, Τιτᾶν, Τιτᾶνος, Τιτᾶνι.

31. Α, the Æolic increase of the Genitive Case, is long; as, Αἰνείαο, of Æneas; Μουσάων, of the Muses.

32. Α, the increase of the Fifth Declension, is short in words of the Neuter Gender in α, ας, αρ· except ψὰρ, ψαρός.

33. So also in words of the Masculine and Feminine Gender in ας· in Nouns in ψ, as, Ἄραψ, Ἄραβος· and most words ending in ξ.

34. And in words of the Masculine and Feminine Gender in αρ and λς· as, ὁ μάκαρ, blessed; ἡ ἅλς, the sea.

35. Αν increases ανος long; except τάλανος and μέλανος.

36. Αυς increases αος short; as, ναῦς, ναός.

37. The increase ι is long in Nouns of the Masculine and Feminine Gender which have Two Terminations; as, ἀκτὶς and ἀκτὶν, ἀκτῖνος· and in Monosyllables; except Διὶς, Διός· ὄρνις, ὄρνιθος.

38. The increase ι is short in Nouns of the Neuter Gender, in Nouns of the Masculine or Feminine which increase in ιος, ιδος, and ιτος, without an accent.

39. And in Nouns of the Feminine Gender which have an Acute on ίδος· as, ἡ πατρὶς, πατρίδος.

40. Also in most Nouns ending in ιξ and ιψ· as, ἡ θρὶξ, τριχός.

41. Monosyllables in υς increase short; as, ὁ μῦς, μύος.

42. Also Nouns of the Neuter Gender in υ, Nouns penacuted, Nouns that have an Acute on the last syllable, and circumflected Nouns ending in υς and υρ· as, ὁ νέκυς, νέκυος· ὁ μάρτυρ, μάρτυρος.

43. But υ is long in Nouns which end both in υν and υς· as, Φόρκυς and Φόρκυν, Φόρκυνος.

44. Nouns ending in υξ and υψ increase long; except γρὺψ, γρυπὸς, and γὺψ, γυπός.

45. A doubtful vowel has the same quantity in the Preterimperfect Tense, as well of the Active as of the Passive Voice, of all Moods, and in the Participles, as it hath in the Present; as, κρίνω, ἔκρινον, κρίνομαι, ἐκρινόμην, κρινόμενος· the syllable κρι being long everywhere.

46. Verbs in άνω have the last syllable but one short, unless they are formed from the Future Tense; as, αὐξάνω, from αὐξήσω.

47. Verbs in ύνω have the last syllable but one long in the Present and Preterimperfect Tense; as, μολύνω.

48. Verbs in ύω and ίω have the last syllable but one either long or short.

49. If a doubtful vowel be short in the First Future or First Indefinite, it is also short in the Preterimperfect Tense of the Active and Passive Voice of all Moods; as, γελάω, γελάσω, γεγέλακα.

50. The Third Person Plural of the Preterperfect Tense in ασι is always long.

51. So is the Participle of the Feminine Gender of the First Indefinite in ασα.

52. The reduplication of Verbs in μι, unless Position hinders it, is short.

53. The letter υ of the Fourth Conjugation, in the Singular Number of the Active Voice, is long; but it is short in the Dual and Plural Number of the Passive and Middle Voice.

54. The letter υ is short in the Singular Number of the Imperative Mood of Polysyllables; but it is long in words of two syllables; as, κλῦθί μευ, Ἀργυρότοξε.

55. The kinds of Verses are nearly the same among the Greeks as among the Latins.

SECTION XVI.

OF THE DIALECTS IN THE GREEK TONGUE.

1. A Dialect is the various forms of Pronunciation peculiar to several sorts of people speaking one and the same language.

2. The Dialects in Greek are four; the Attic, the Ionic, the Doric, and the Æolic.

1.—THE ATTIC.

1. The Attic Dialect contracts,

(1.) By cutting off a vowel or diphthong between two words; as, ταὐτὸ for τὸ αὐτὸ, κεἰς for καὶ εἰς.

(2.) By joining two separate vowels or diphthongs; as, τἀμὰ for τὰ ἐμὰ, προὔργυ for πρὸ ἔργυ.

(3.) By uniting syllables, while it retains the letters; as, Νηρῇδες for Νηρηΐδες.

(4.) By dropping one vowel, that the two others might be contracted; as, ἐμυδόκει for ἐμοὶ ἐδόκει.

(5.) By dropping one vowel, and uniting two others; as, ἐμυποδύνει for ἐμοὶ ὑποδύνει.

(6.) By dropping one vowel, and uniting two others in a Contraction; as, ἐν τἀ᾽θιοπίᾳ for ἐν τῇ Αἰθιοπίᾳ.

(7.) Also by contracting syllables in the same word, and omitting letters; as, ποῶν for ποιῶν.

2. This Dialect changes σ into ξ, as, ξὺν for σύν· into ρ, as, θαῤῥεῖν for θαρσεῖν· into τ, as, πράττω for πράσσω.

3. It casts away ι from αι and ει· as, κλάω for κλαίω.

4. It changes ο into ω· as, νεὼς for ναός.

5. It joins υν to the end of words, and ι to Adverbs; as, ἄκυν, νυνὶ for νῦν.

6. It puts νυνδὶ for νῦν δὲ, ὀψὶ for ὀψὲ, in Compounds; as, ὀψιμαθής.

2.—THE IONIC.

1. The Ionics drop a consonant; as, κρέαος for κρέατος.

2. They assume an ε· as, μυσέων for μυσῶν.

3. They change α long into αε· as, ἄεθλος for ἆθλος· ει into ηϊ, as, ἀληθήϊα for ἀλήθεια· ᾳ into ηϊ, as, Θρήιξ for Θρᾷξ· ῳ into αοι, as, ἀοιδὴ for ᾠδή· αυ into ωϋ, as, ἐμωϋτέυ for ἐμαυτοῦ.

4. They change εο and υ into ευ· as, πλέον and πλῶν, into πλεῦν· α and ε into η· as, διήκονος for διάκονος, and θηέω for θεέω.

5. They add σι or ι to the Datives of Parisyllabic Nouns; as, λόγοισι for λογοῖς.

6. Sometimes they insert ι in the middle of a word; as, εἴως, from ἕως: Sometimes they drop it; as, μέζων for μείζων.

7. They also reject the Aspirates, as, ἐπορᾷν for ἐφορᾷν· put κ for π, as, κῶς for πῶς· and form the Genitives of Parisyllabics in οιο instead of ος, as, λόγοιο for λόγος.

3.—THE DORIC.

1. The Dorics change η, ω, ε, ο, and ος, into α· as, μᾶν for μὴν, a month; τιμᾶν for τιμῶν, of honours; μέγαθος for μέγεθος, as the Ionics; ἄσσα, for ὅσα or ὅσσα· and χρύσα for χρυσῶ.

2. They change ει into αι, as, φθαίρω for φθείρω· ει into ῃ, as, λαβῆν for λαβεῖν· αυ and ος into ω, as, ὦλαξ for αὖλαξ, μώσας for μόσας.

3. They reject ι from the Infinitive; as, λαβὲν for λαβεῖν.

4. They often put the Plural of the Feminine for the Singular; as, καλὰς for καλήν.

4.—THE ÆOLIC.

1. The Æolics reject the rough Breathing, as, ἠμέρα for ἡμέρα· draw back the accent, as, κάλος for καλός.

2. They also put αι for α, as, καλαῖς for καλάς· άων for ῶν, as, μοσάων for μοσῶν· οισα for οσα, as, τύπΐοισα for τύπΐοσα· β for ρ, instead of the aspiration, as, βρόδον for ῥόδον. Some put ἔμβροτον for ἥμαρτον, I have sinned; changing the Breathing, transposing the ρ, and changing α into ο.

3. They change μμ into ππ· as, ὄππατα for ὄμματα.

A Table of the Terminations of the several Dialects.

THE PREPOSITIVE ARTICLE.

Masculine.

	Singular.				Dual.			Plural.			
	N.	G.	D.	A.	N.	G.	V.	N.	G.	D.	A.
Com.	ὁ	τοῦ	τῷ	τὸν	τὼ	τοῖν	τὼ	οἱ	τῶν	τοῖς	τοὺς
		τοῖο I.				τοῖϊν I.		τοὶ D.		τοῖσι I.A.	
		τῶ & τεῦ D.									τῶς D.
		τέω P.									

Feminine.

Com.	ἡ	τῆς	τῇ	τὴν	τὰ	ταῖν	τὰ	αἱ	τῶν	ταῖς	τὰς
	ἁ	τᾶς	τᾷ	τὰν D.				ταὶ	τᾶν D.		
									τάων Æ.		
									τῇς & τῇσι I.A.		

Neuter.

	Singular.				Dual.			Plural.				
	N.	G.	D.	A.	N.	G.	D.	N.	G.	D.	A.	
Com.	τὸ	τοῦ	τῷ	τὸ	τὼ	τοῖν	τὼ	τὰ	τῶν	τοῖς	τὰ	
		τοῖο I.				τοῖῖν I.			τάων Æ.			
		τῷ & τεῦ D.									τοῖσι I.A.	
		τέω P.										

THE SUBJUNCTIVE ARTICLE.

Masculine.

Com.	ὅς	ὅ	ᾧ	ὅν		οἷν		οἱ	ὧν	οἷς	ὅς
	ὁ P.	ὅτυ	ὅτῳ A.						ὁτέων ὁτέοισι I.		
		ὅτευ D.	ὅτεω P.								
		ὁτέω I.									
		ὁτlέω Æ.									
		τοῦ	τῷ	τὸν I. D.							

Feminine.

Com.	ἣ	ἧς	ᾗ	ἣν	ἃ	αἷν		αἱ	ὧν	αἷς	ἃς
		τῆς	τῇ	τὴν I.							
	ἃ	τᾶς	τᾷ	τὰν D.							

THE FIRST DECLENSION.

	N.	G.	D.	A.	V.	N.	G.	N.	G.	D.	A.	V.
Com.	ας	υ	ᾳ	αν	α	α	αιν	αι	ῶν	αις	ας	αι
	ης	υ	ῃ	ην	η							
	ης	εω	ῃ	ην & εα					έων ῃς & ῃσι εως I.			
	ας	α	ᾳ	αν					ᾶν D. αῖσι A. αις Æ.			
		αο Æ.							άων Æ.			
		ω, by Crasis from εω, P.										
Com.	α	ης	ῃ	αν	α	α	αιν	αι	ῶν	αις	ας	αι
	η	—	—	ην	η							
	η	ης	ῃ	ην					έων ῃς I. & ῃσι I.A.			
	α	ας	ᾳ	αν					ᾷν αῖσι D.			
									άων Æ.			

THE SECOND DECLENSION.

Com.	ος	υ	ῳ	ον	ε	ω	οιν	οι	ων	οις	υς	οι
	ον	—	—	—	ον	—	—	α	—	—	α	α
		οιο I.				οῖῖν I.				οισι I. A.		
										ως & ος D.		
Com.	ως	ω	ῳ	ων	ως	ῳ	ῳν	ω	ων	ῳς	ως	ω
	ων	—	—	—	ων	—	—	ω	—	—	ω	ω
		ωο	ῳο P.									

THE THIRD DECLENSION.

	Singular.				Dual.		Plural.				
	N.	G.	D.	A.	N.	G.	N.	G.	D.	A.	V.
Com.	α ι υ	ος	ι	α	ε	οῖν	ες	ων	σι	ας	ες
	ω ν ρ										
	σ ξ ψ			ν			α		ξι	α	α
									ψι		
									εσσι & εσι P.		

THE FIRST CLASS OF CONTRACTS.

	N.	G.	D.	A.	V.	N.A.	G.D.	V.	N.	G.	D.	A.	V.
Com.	ης	εος	εῖ	εα	ες	εε	έοιν	εε	εες	έων	εσι	εας	εες
	ες			η	ες				εις	ῶν	—	εις	εις
		ους	ει			η	οῖν	η	εα			εα	εα
	ος			ος	ος				η			η	η
		ευς Æ.		ην A.								εσσι I.P.	
		& D.		ης A.									

SECOND CLASS.

Com.	ις	ιος	ιῖ	ιν	ι	ιε	ιοιν		ιες	ιων	ισι	ιας	ιες
	ι	—	—	ι	ι	—	—		ια	—	—	ια	ια
		εος	εῖ			εε	εοιν		εες	εων	εσι	εας	εες I.
		ηος	ηϊ P.			η			εις			εις A.	εις I.
		εως	ει A.										

THIRD CLASS.

Com.	εὺς	έος	έῖ	έα	εῦ	έε	έοιν		έες	έων	εῦσι	έας	έες
			εῖ						εῖς			εῖς	εῖς
		εῦς Æ.	ῆι	ῆα I.		ῆε I.	ήοιν		ῆες	ήων	ήεσσι	ῆας	ῆες I.
		έως A.		ῆ P.							ήσσι I.		
		ῆος I.		ᾶ A.							έσι P.		
		εῖος I.											
		ιος B.											
		ηος Æ.											
		ειος Æ.											
		εος A.											

FOURTH CLASS.

Com.	ὼ	όος	όῖ	όα	οῖ	ὼ	οῖν	ὼ	οὶ	ῶν	οῖς	ὸς	οὶ
	ὼς	ῶς	οῖ	ῶ									
	ῶς			ῶν Æ.									
				ῶν I.									
				ὼ A.									

FIFTH CLASS.

	Singular.				Dual.			Plural.				
	N. G.	D.	A.	V.	N.A.	G.D.	V.	N.	G.	D.	A.	V.
Com.	ας αΐος	αΐι	ας	ας	αΐε	άΐοιν	αΐε	αΐα	άΐων	ασι	αΐα	αΐα
Sync.	αος αΐ				αε	άοιν	αε	αα	άων		αα	αα
Cras.	ως ᾳ				α	ῷν	α	α	ῶν		α	α

THE DIALECTS OF PRONOUNS.

'Εγώ.

Singular.

	Nom.	Gen.	Dat.	Acc.
Com.	ἐγὼ	ἐμοῦ μοῦ	ἐμοὶ μοὶ	ἐμὲ μὲ
Att.	ἔγωϝε		ἔμοιϝε	
Dor.	ἐγώνη ἐγὼν ἔγωϝα	ἐμεῦ	ἐμίν	
Æol.	ἐγὼν	ἐμεῦ ἐμοῖο ἐμέο ἐμέοθεν Parag. ἐμέθεν Sync.		
Poet.		ἐμεῖο		
Bœot.	ἰώγα ἰώνγα			

Dual.

	Nom. & Acc.	Gen. & Dat.
Com.	νῶ	νῳν
Dor.	ἄμμε	
Æol.	ἄμμε	
Poet.	νῶϊ	νῶϊν

Plural.

	Nom.	Gen.	Dat.	
Com.	ἡμεῖς	ἡμῶν	ἡμῖν	
Dor.	ἄμες ἄμμες	ἁμῶν ἁμέων	ἁμῖν	ἁμὰς
Æol.	ἄμμες	ἄμμων ἀμμέων	ἄμμιν ἄμμι	ἄμμας
Ion.	ἡμέες	ἡμέων (P. ἡμείων ἡμίν)		ἡμέας

Σύ.

Singular.

Com.	σὺ	σοῦ	σοὶ	σὲ
Dor.	τὺ τύγα τύνη	σεῦ τεῦ τεοῖο	τοὶ	τὲ τὺ
Æol.		σεῦ τεῦ		
Ion.		σοῖο σέο		
Poet.		σεῖο σέοθεν σέθεν	τὶν τεῖν	

Dual.

	Nom. & Acc.	Gen. & Dat.
Com.	σφῶ	σφῷν
Dor.	ὔμμε	
Æol.	ὔμμε	
Poet.	σφῶϊ	σφῶϊν

Plural.

	Nom.	Gen.	Dat.	Acc.
Com.	ὑμεῖς	ὑμῶν	ὑμῖν	ὑμᾶς
Dor.	ὔμμες ὕμες		ὔμμιν ὕμμι	ὔμμας
Æol.	ὔμμες	ὑμμῶν ὑμμέων	ὔμμιν ὔμμι	ὔμμας
Ion.	ὑμέες	ὑμέων		ὑμέας
Poet.	ὑμεῖες	ὑμείων	ὑμὶν	

Οὗ.

Singular.

	Gen.	Dat.	Acc.
Com.	οὗ	οἷ	ἓ
Dor.	εὗ		μὶν* νὶν
Æol.	εὗ		
Ion.	ἕο		ἑὲ
Poet.	εἷο		
	ἕοθεν Parag.		
	ἕθεν Sync.		

Dual.

	Nom. & Acc.	Gen. & Dat.
Com.	σφὲ	σφὶν
Poet.	σφωὲ σφεὲ	σφωῖν

Plural.

	Nom.	Gen.	Dat.	Acc.
Com.	σφεῖς	σφῶν	σφίσι	σφᾶς
Dor.	σφὲς			σφὲ
Ion.	σφέες	σφέων	σφὶν	σφέας
Poet.		σφείων	σφὶ σφὶν	σφὲ

	M.	F.	N.		M.	F.	N.
Com.	σὸς	σὴ	σὸν	Com.	ὃς	ἣ	ὃν
Dor.	τεὸς	τεὰ	τεὸν	Poet.	ἑὸς	ἑὴ	ἑὸν

τῆνος, for ἐκεῖνος, D.

* Μὶν, pro *ejus*, *ipsius*, vel *illius*, indeclinabile, et significat *ipsum*, *ipsam*, *ipsos*, *ipsas*.

From the Plural, ἡμέτερος, ἡμετέρα, ἡμέτερον, Dor. ἁμὸς, ἁμὰ, Poet. ἁμὴ, ἁμόν· ὑμὸς, ὑμὴ, or ὑμὰ, ὑμὸν, for ὑμέτερος, ὑμετέρα, ὑμέτερον· σφὸς, σφὴ, or σφὰ, σφὸν, for σφέτερος, σφετέρα, σφέτερον· ἕτος and ἐκεῖνος, Æol.

Εἰμὶ, I am:

(With a grave accent, to distinguish it from εἶμι, *eo*, circumflected.)

INDICATIVE MOOD.

Present.

S. εἰμὶ	εἶς or εἶ	ἐς̀ὶ
ἐμμὶ D.	ἔῃ — ἔει A.	ἐντὶ D.
ἦμι Æ.	ἐσσὶ P.	
D. ἐς̀ὸν	ἐς̀ὸν	
P. ἐσμὲν	ἐς̀ὲ	εἰσὶ
εἰμὲς D.	ἐτὲ P.	ἔασι I.
ἐμὲν P.		εὔτι Æ.
εἰμὲν		ἐντὶ D.

Imperfect.

S. ἦν	ἦς	ἦ or ἦν Att.
ἔα P.	ἦσθα Æ.	ἦς Att.
ἦ A.	ἔησθα P.	ἔη P.
ἦα P.	ἦες	ἦε
ἔσκον	ἔσκες	ἔσκε
ἔον	ἔες	ἦη
εἶν	εἶς	
ἦην A.	ἔεις	
	D. ἦτον	ἤτην
	ἦς̀ον	ἦς̀ην
	ἔτον	ἔτην
	ἔς̀ον	ἔς̀ην
P. ἦμεν	ἦτε	ἦσαν
ἦμες D.		ἔσαν ἔσσαν ἔσκον P.
		ἦν Sync.

First Future.

S. ἔσομαι	ἔσῃ	ἔσεται
ἔσσομαι P.	ἔσσῃ ἔσσεαι P.	ἔσσεῖαι ἐσσεῖαι P.
ἐσεῦμαι D.	ἔσει A. D.	ἐσεῖται D.
ἔσευμαι	ἔσεαι	ἔς̀αι Sync.
D. ἐσόμεθον	ἔσεσθον	ἔσεσθον
P. ἐσόμεθα	ἔσεσθε	ἔσονται ἔσσονῖαι P.

Preterpluperfect.

S. ἥμην ἧσο ἧτο D. ἥμεθον ἧσθον ἥσθην P. ἥμεθα ἧσθε ἧντο
ἔαλο εἵαλο I.

IMPERATIVE MOOD.

Present.

S. ἴσθι or ἔσο, ἔϛω
ἔσθι P. ἔσσο ἔσσω P. ἥτω D.
εἶ by Crasis P.
D. ἔϛον ἔϛων
P. ἔϛε ἔϛωσαν or ἔϛων Att.

OPTATIVE MOOD.

Present.

S. εἴην εἴης εἴη, or ἕοιμι ἕοις ἕοι I.
D. εἴητον εἰήτην
P. εἴημεν εἴητε εἴησαν· εἶμεν εἶτε εἶεν Sync.

Future. ἐσοίμην ἕσοιο ἕσοιτο, &c.

SUBJUNCTIVE MOOD.

Present.

Singular.			Dual.		Plural.		
ὦ	ᾖς	ᾖ	ἦτον	ἦτον	ὦμεν	ἦτε	ὦσι
εἴω P.	εἴης	εἴη P.	εἴητον P.		εἴωμεν	εἴητε	εἴωσι P.
ἔω I.	ἔῃς I.	ἔῃ I.	ἔητον I.		εἴομεν		
	ἦσθα A.	ἦσι I.			ἔωμεν	ἔητε I.	
		ἔῃσι I.			ὦμες		

INFINITIVE MOOD.

Present.

εἶναι—ἔμεν I. ἦμεν or ἦμες D. ἔμεναι A. ἔμμεναι Æ. εἴμεναι P.

Future. ἔσεσθαι.

PARTICIPLES.

Pres. ὤν ὄσα ὄν, &c. ἐὼν ἐοῦσα ἐὸν I. εἰς εἶσα ἓν Æ.
Fut. ἐσόμεν-ος η ον, &c. ἐσσόμενος P.

The Dialects of the Verb Active.

INDICATIVE.

Present.

Singular.			Dual.		Plural.		
ω	εις	ει	ετον	ετον	ομεν	ετε	ουσι
	ης	η Æol.			ομες		οντι Dor.
	ες	ε Dor.					

Imperfect, and Indefinite 2.

Singular.			Dual.		Plural.		
ον	ες	ε	ετον	έτην	ομεν	ετε	ον
σκον	σκες	σκε, without the Augment, I. & P.			οσαν B.		

Future 1.

ω	εις	ει	ετον	ετον	ομεν	ετε	ουσι
ιῶ	ιεῖς	ιεῖ	ιεῖτον	ιεῖτον	ιοῦμεν	ιεῖτε	ιοῦσι

from Verbs in ΐζω, having more than two syllables.

ῶ	εῖς	εῖ	εῖτον	εῖτον	οῦμες	εῖτε	οῦντι D.
					εῦμες,		εῦντι
έω	έεις	έει I. & P. in Verbs of the Fourth Conjugation.					

Indefinite 1.

α	ας	α	ατον	άτην	αμεν	ατε	αν
ασκον	ασκες	ασκε I. P.			αμες		ασαν B.

Preterperfect.

α	ας	ε	ατον	ατον	αμεν	ατε	ασι
					αμες D.		αντι D.
							αν B.
αα	ααις	αε, &c., I.					

Preterpluperfect.

ειν	εις	ει	ειτον	είτην	ειμεν	ειτε	εισαν
ην	ης	η A. &. D.			ειμες D.		εσαν A.&I.
εα		εε I.					

Future 2.

ώ	εῖς	εῖ	εῖτον	εῖτον	οῦμεν	εῖτε	οῦσι
					οῦμες		οῦνλι εῦνλι D.
έω	έεις	έει	έειτον, &c., Ion.				

IMPERATIVE.

Present.

ε	έτω	ετον	έτων	ετε	έτωσαν
					όντων A.

Indefinite 1.

ον	άτω	ατον	άτων	ατε	άτωσαν
					άντων A.

Indefinite 2.

ε	έτω	ετον	έτων	ετε	έτωσαν
ον I.					όντων A.

OPTATIVE.

Present, Preterperfect, Indefinite 2, and Future 1 & 2.

Singular.	Dual.	Plural.
οιμι οις οι	οιτον οίτην	οιμεν οιτε οιεν οιμες D.

Indefinite 1.

αιμι αις αι ειαι ειας ειε Æ.	αιτον αίτην	αιμεν αιτε αιεν αιμες D.

SUBJUNCTIVE.

In all the Tenses.

ω ῃς ῃ ῃσι I.	ητον ητον	ωμεν ητε ωσι ωμες ωντι

INFINITIVE.

Pres. & Fut. 1.	Perf.
ειν έμεν I. έμεναι A. D. εν D. έμμεναι P.	έναι έμεν I. έμεναι D. A.

Indef. 1.	Indef. 2. & Fut. 2.
αι έμεναι A. D.	εῖν έμεναι I. έειν έμεν I. εν D.

PARTICIPLES.

Present.	Perfect.
ων ουσα ον οῦσα D. εῦσα Æ.	ὼς υῖα ὸς ὼν Æ. as, εἰρηκὼν, for εἰρηκὼς. ῶσα ὼς A.

Indef. 1.	Fut. 2.
ας ασα αν αις αισα αιν Æol.	ὼν οῦσα οῦν A. έων έουσα έον I.

Indef. 2.	Fut. 1.
ὼν οῦσα ὸν οῦσα D. εῦσα Æ.	ων ουσα ον οῦσα D.

The Dialects in the Passive Voice.

INDICATIVE.

Present.

Singular.	Dual.	Plural.
ὁμαι η εται	ὁμεθον εσθον εσθον	ὁμεθα εσθε ονται
εαι I.		ὁμεσθα A.
ηαι P.		ὁμεθεν Æol.
ει A.		

Imperfect.

ὁμην ʊ ετο	ὁμεθον εσθον ἐσθην	ὁμεθα εσθε οντο
εο I.		ὁμεσθα A.
ευ D.		
σκʊ σκετο I. P.		

Indefinite 2.

ην ης η	ητον ἤτην	ημεν ητε ησαν
		εν B.

Future 2, & Paulo-post Future.

ομαι η εται	ὁμεθον εσθὸν εσθον	ὁμεθα εσθε ονται
εαι I.		ὁμεσθα A.
ηαι P.		

Preterperfect.

μαι σαι ται	μεθον θον θον	μεθα θε ται, or μένοι (εἰσὶ)
		μεσθα A. αται I.

Preterpluperfect.

μην σο το	μεθον θον θην	μεθα θε το, or μένοι (ἦσαν)
		μεσθα A. ατο I.

Indefinite 1.

θην θης θη	θητον θήτην	θημεν θητε θησαν
θη A.		θεν I.

Future 1.

θήσ-ομαι η εται	ὁμεθον εσθον εσθον	ὁμεθα εσθε ονται
εαι Ion.		ομεσθα D.

IMPERATIVE

Present.

ʊ έσθω	εσθον έσθων	εσθε έσθωσαν
εο I. ευ D.		έσθων A.

The other Tenses have no Dialect.

OPTATIVE.

Present, Future 1 & 2, Paulo-post Future.

Singular.	Dual.	Plural.
οίμην οιο οιτο	οίμεθον οισθον οίσθην	οίμεθα οισθε οιντο οίμεσθα A. οίαlο I.P.

Indefinite 1 & 2.

είην είης είη	είητον εἰήτην	είημεν είητε είησαν εἶμεν εἶτε εἶεν Sync. εἶμες D.

SUBJUNCTIVE.

Present.

ωμαι ῃ ηται εαι I. ηαι P.	ώμεθον ησθον ήσθον	ώμεθα ησθε ωνται ώμεσθα A.

Indefinite 1 & 2.

ῶ ῇς ῇ έω έῃς έῃσι, &c., I.	ῆτον ῆτον	ῶμεν ῆτε ῶσι ῶμες D. ὦντι D.

INFINITIVE.

Indef. 1 & 2. ῆναι ἥμεναι D. ῆμεν I.

The Dialects in the Middle Voice.

INDICATIVE.

Indefinite 1.

άμην ω ατο αο I. α D.	άμεθον ασθον άσθην	άμεθα ασθε αντο άμεσθα A.

Indefinite 2.

όμην ου ετο εο I.	όμεθον εσθον έσθην	όμεθα εσθε οντο όμεσθα A.

Future 1.

ομαι ῃ εται ῦμαι ῇ εῖται D. εῦμαι D. εαι I.	όμεθον εσθον εσθον	όμεθα εσθε ονται

Future 2.

ῦμαι ῇ εῖται εαι I. ηαι P.	ύμεθον εῖσθον εῖσθον	ύμεθα εῖσθε ῦνται

PARTICIPLES.

Future 2. τυπέμενος, τυπεύμενος D. Æ.

IMPERATIVE.

Indefinite 1.

Singular.	Dual.	Plural.
αι ἄσθω	ασθον ἄσθων	ασθε ἄσθωσαν ἄσθων A.

In the other Moods, the Dialects are the same as in the Active and Passive.

The Dialects of Contract Verbs.

Present.

έω ῶ	εῖς	εῖ	εῖτον	εῖτον	ῶμεν	εῖτε	ῶσι
					εῦμες	εῦνΐι & ῶνΐι D.	
						εῦσι Æ.	
άω ῶ	ᾷς	ᾷ	ᾶτον	ᾶτον	ῶμεν	ᾶτε	ῶσι
ῶ	ῇς	ῇ	ῆτον, &c., D.				
όω	άᾳς	άᾳ			όωμεν, &c., P.		
έω	έεις	έει I.					
όω ῶ	οῖς	οῖ	ῶτον	ῶτον	ῶμεν	ῶτε	ῶσι
					ῶμες		ῶντι D.

Imperfect.

ων	εις	ει	εῖτον	εΐτην	ῶμεν	εῖτε	ων
εσκον, &c., P. I.							ευν D.
ων	ας	α	ᾶτον	άτην	ῶμεν	ᾶτε	ων
	ης	η	ῆτον	ήτην D.			
ασκον, &c., I.							
		αα P.					
ων	ως	ω	ῶτον	ώτην	ῶμεν	ῶτε	ων
σκον, &c., I.							

IMPERATIVE.

Present.

ει	εΐτω	εῖτον	εΐτων	εῖτε	εΐτωσαν ώντων A.
α	άτω	ᾶτον	άτων	ᾶτε	άτωσαν άντων A.

OPTATIVE.

Present.

οῖμι	οῖς	οῖ	οῖτον	οΐτην	οῖμεν	οῖτε	οῖεν
οίην	οίης	οίη, &c., A.					
ῴην	ῴης	ῴη, &c., D.					

Singular.			Dual.		Plural.		
ῷμι	ῷς	ῷ	ῷτον	ῷτην	ῷμεν	ῷτε	ῷεν
ῷην	ῷης	ῷη, &c., D.					
οἶμι	οἶς	οἶ	οἶτον	οἴτην	οἶμεν	οἶτε	οἶεν
οἴην	οἴης	οἴη, &c., A.					
ῴην	ῴης	ῴη, &c., D.					

SUBJUNCTIVE.

Present.

ῶ	ῇς	ῇ	ῆτον	ῆτον	ῶμεν	ῆτε	ῶσι
		ῇσι I.					ῶντι D.
ῶ	ᾷς	ᾷ	ᾶτον	ᾶτον	ῶμεν	ᾶτε	ῶσι
	ῇς	ῇ	ῆτον, &c., D.				

INFINITIVE.

Present.

εἶν	έμεναι A.	εν D.	ην & εις Æ.		ήμεναι P.
ᾷν	άμεναι A.	ην D.	αις Æ.	ᾴαν P.	ήμεναι P.
ᾶν	όμεναι A.	οῖς & οῖν Æ.	εῦν D.		όμμεναι P.

The Passive and Middle Voices are wanting.

The Dialects of Verbs in μι.

INDICATIVE.

Present.

ημι	ης	ησι	ετον	ετον	εμεν	ετε	εῖσι
		ητι D.			έαμεν I.		εντι D.
							έασι I.
			ητον	ητον	ημεν	ητε	ηνῖι D.
ημι	ης	ησι	ατον	ατον	αμεν	ατε	ᾶσι
		ατι D.					άνῖι D.
							έασι I.
ωμι	ως	ωσι	οτον	οτον	ομεν	οτε	ῶσι
		ωτι D.					ωνῖι D.
							όασι I.
υμι	υς	υσι	υτον	υτον	υμεν	υτε	ῦσι
							υνῖι D.
							ύασι I.

Imperfect and Indefinite 2.

ην	ης	η	ετον	έτην	εμεν	ετε	εσαν
εα I.		εε I.					εν B.
ειν	εις	ει A.					
σκον	σκες	σκε P. I.					

Singular.			Dual.		Plural.		
ην	ης	η	ατον	άτην	αμεν	ατε	ασαν
σκον	σκες	σκε P. I.					αν B.
ων	ας	α A.					
ων	ως	ω	οτον	ότην	ομεν	οτε	οσαν
σκον	σκες	σκε P. I.					ον B.
ȣν	ȣς	ȣ A.					
υν	υς	υ	υτον	ύτην	υμεν	υτε	υσαν
υσκον, &c., I.							
ἔς-ην	ης	η	ητον	ήτην	ημεν	ητε	ησαν
ϛασκον I.							ἔϛαν B.

IMPERATIVE.

Present.

ετι ἔτω α D. η Æ. P. ει είτο A.
αθι άτω ατον άτων ατε άτωσαν
η A. α D.
οθι ότω ȣ A. contract. ωθι P. οι D.

OPTATIVE.

Present.

είην	είης	είη	είητον	εἰήτην	είημεν	είητε	είησαν
			and by Sync.		εἶμεν, &c.		
αίην	αίης	αίη	αίητον	αιήτην	αίημεν	αίητε	αίησαν
ῄην	ῄης	ῄη P.		by Sync.	αἶμεν, &c.		
οίην	οίης	οίη	οίητον	οιήτην	οίημεν	οίητε	οίησαν
ῴην	ῴης	ῴη A.		by Sync.	οἶμεν, &c.		

SUBJUNCTIVE.

Present.

ῶ	ῇς	ῇ	ῆτον	ῆτον	ῶμεν	ῆτε	ῶσι
έω	έῃς	έῃσι, &c., I.					
ῶ	ᾷς	ᾷ	ᾶτον	ᾶτον	ῶμεν	ᾶτε	ῶσι
έω	έῃς	έῃσι, &c., I.					
ῶ	ῷς	ῷ	ῶτον	ῶτον	ῶμεν	ῶτε	ῶσι
		ῶσι I.					
ώω	ώῃς	ώῃ P.					

INFINITIVE.

Present.			Indefinite.		
έναι	έμεναι D.	έμεν I.	εἶναι	ἔμεναι D.	ἔμεν I.
άναι	άμεναι D.	άμεν I.	ῆναι	ήμεναι D.	ῆμεν I.

Present.			Indefinite.		
όναι	όμεναι A. D.	όμεν I.	ῶναι	όμεναι A. D.	όμεν I.
ύναι	ύμεναι A. D.	ύμεν I.			

The Dialects of the Passive Voice of Verbs in μι.

Present.

Singular.	Dual.	Plural.
εμαι εσαι εται		
η A. εαι I.		
αμαι ασαι αται	άμεθον ασθον ασθον	άμεθα ασθε ανται
η A. εαι I.		έαται I.

Imperfect.

έμην εσο ετο		
ήμην &c., Æ. εο I. ευ D. ε A.		
άμην ασο ατο		ίς-έατο I.
αο I. ω A.		
όμην οσο ε A. οτο		

IMPERATIVE.

Present.

εσο έσθω I.	ασο άσθω	οσο or ε A. όσθω
εο I.	ω A.	οι D.
ε A. ευ D.	αο I.	

The Dialects of the Middle Voice of Verbs in μι.

Indefinite 2.

έμην εσο ετο	όμην οσο οτο
εο I. ε A. ευ D.	ε A.

IMPERATIVE.

Indefinite 2.

έσο έσθω	όσο όσθω
εο I. ε A. εῦ D.	ε A.

In Adverbs are found ανε, σθεν, and σθε, for θεν and θε· and on the other hand, in local Adverbs, ὄπιθεν, for ὄπισθεν· βαβαιάξ, for βαβαὶ· μόγις, for μόλις, scarcely; δή, for δέ· ἐνθαῦτα, for ἐνταῦθα· ἀληθέως, truly, for ἀληθῶς· ᾡόκα, for ᾡότε, when; ὅκα and ὅκκα, for ὅτε, when; μὲς, for μὲν, truly; αἰὲς, for αἰεὶ, always; ἔνδε, for ἔνδον, within; εἶκα, for εἶκεν, if; ἄλλοτα, for ἄλλοτε, otherwise.

In Prepositions are found ειν, for εν· ἀπαὶ, for ἀπό· ᾡαραὶ, for ᾡαρά· καταὶ, for κατά· ὑπαὶ, for ὑπό· ᾡὰρ, for ᾡαρά· ἀμπὶ, for ἀμφί· and ζὰ, in composition, for διά.

A SHORT HEBREW GRAMMAR.

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1. The Hebrews, like most of the Eastern nations, read from the right hand to the left.

2. They have two-and-twenty Consonants :—

Their Figure.	Their Name.	Their Power.
א	Aleph	
ב	Beth	b, bh
ג	Gimel	g, gh
ד	Daleth	d, dh
ה	He	h
ו	Vau	v
ז	Zain	z
ח	Cheth	ch
ט	Teth	t
י	Jod	i
כ ך	Caph	c, ch
ל	Lamed	l
מ ם	Mem	m
נ ן	Nun	n
ס	Samech	s
ע	Gnain	gn
פ ף	Pe	p, ph
צ ץ	Tsade	ts
ק	Koph	k
ר	Resh	r
ש	Shin	sh
ת	Tau	t, th

3. Five of these have a twofold shape, one writ only at the end of a word; six, a twofold power, soft and harsh.

4. ש with a point on the left side is sounded *s*.

5. The Vowels are fifteen :—

Five long.			Five short.		
אָ	Kamets	a	אַ	Patha	a
אֶ	Tseri	e	אֶ	Segol	e
אִי	Great Hirik	i	אִ	Little Hirik	i
וֹ	Holem	o	אָ	Kamets Katuph	o
וּ	Shurek	u	אֻ	Kibbuts	u

Five are very short.

ְ Sheva, e; ַ Patha Genubha, a; ֲ Hateph Patha, a; ֱ Hateph Segol, e; ֳ Hateph Kamets, o.

6. Sheva sometimes is mute, that is, not pronounced; namely, after a short vowel, (unless the consonant over it has a point in it,) after a long vowel accented, before another Sheva, and at the end of a word.

7. A Consonant begins, and with a Vowel makes, a syllable; but without one, adheres to the preceding.

8. Patha Genubha is always inserted under, and read before, a final ה, ח, or ע, preceded by any long Vowel but Kamets; as, יוֹדֵעַ רוּחַ אֱלוֹהַּ.

9. Holem is often without a Vau, and is swallowed up by the contiguous point of ש; as, מֹשֶׁה, שֹׁמֵן.

10. א, ה, ח, and ע, are termed guttural letters.

11. א is never pronounced; nor ה at the end of a word; neither י without a vowel, or ו with Holem or Shurek.

12. Eleven Consonants are termed Servile, א, ב, ה, ו, י, כ, ל, מ, נ, ש, ת: Eleven Radical, ג, ד, ז, ח, ט, ס, ע, פ, צ, ק, ר. These are always Radical letters; but those are not always Servile.

13. Consonants express numbers: The ten first, units; the ten following, tens; the rest, and the final letters, hundreds: Consonants marked with points or little lines, thousands; so, אֿ or א־, 1000; בֿ or ב־, 2000.

14. Kamets and Patha answer each other; Tseri and Little Hirik, or Segol; Holem and Kibbuts, or Kamets Katuph.

15. Shurek is sometimes changed into Kibbuts, and Holem into Kibbuts, for better sound's sake.

16. Segol, by reason of ע or ח in the middle or end of a word, is changed into Patha; as, נַעַר for נֶעֱר.

17. All vowels, except Shurek and Kibbuts, may be changed into Sheva.

18. Sheva under a guttural takes to itself a short vowel, chiefly Patha; but under א, Segol.

19. Sheva before a compound vowel is changed into the short one that answers it.

20. A compound vowel before Sheva loses its points, and becomes a short one.

21. Sheva is understood under every Dagesh and Mappik, and before Maccaph; as, כָּל־הָאָדָם חָגֵּנוּ.

22. Patha Genubha vanishes away when any addition is made to a word; as, רוּחִי רוּחַ.

23. Hateph Kamets scarce ever loses its points: Kamets Chatuph frequently does.

24. There is no proper diphthong in the Hebrew, unless י joined with a vowel be such; as, אֲדֹנַי, *Adonai.*

25. Dagesh doubles all the letters, except Gutturals and Resh; but in the beginning of a word, and in the middle of one, after a consonant that is pronounced, or a mute Sheva, it only hardens the letters בְּגַדְכְּפַת.

26. Of two like (sometimes unlike) letters meeting in the middle of a word, one is hid by a Dagesh.

27. Sometimes נ, rarely י, is inserted in the room of Dagesh.

28. Dagesh excluded commonly (not always) makes the preceding vowel long; expressed, makes it short.

29. Mappik causes a final ה to be pronounced with force, and turns Iod between two vowels into Jod.

30. Maccaph joins words, and shortens vowels.

31. Metheg lengthens the preceding vowel.

32. The points are אֽ Silluk, a period; אֹ Athnach, a colon; אֹ֔ Zakephkaton, a semicolon; אֹ֙ Rebbia, a comma. These are placed on the same syllable where the tone is.

33. The tone is commonly on the last syllable. The word is then termed Milrá, (1.) In Patha, Iod, Hirik; as, מַיִם: (2.) In Segol, or Patha put for it: (3.) In Serviles, תִּי, תָּ, וּ, נָה, נִי, ךָ, מוֹ, ה, and ה Paragogic. These words are termed Milhel: But Segol before a radical ה, and a servile Mem or Nun, is Milrá. Sheva has no tone.

34. Soph Pasuk is at the end of all verses.

35. A little circle ∘ is the mark of a word which is read otherwise than it is written; namely, with the vowels in the text, and the consonants in the margin. Such words are called Keri and Ketib.

36. An Article is either an entire word, as, זֶה, זֹאת this, these, אֲשֶׁר which; or a letter of each prefixed to another word, with a Dagesh following.

37. ה is prefixed with a Patha, as, הַגֶּבֶר (but when Dagesh is excluded, with a Kamets, as, הָאִישׁ); but before ה, ח, and ע, having a Kamets, with Segol, as, הֶהָרִים: שׁ always with a Segol.

38. Sometimes an emphatical ה is prefixed to זֶה or זֹאת.

39. There are few Primitive Nouns: Most Nouns are derived from Verbs, which therefore are called Roots.

40. A Root is usually triliteral, like פָּעַל the ancient paradigm of a Verb; whence the first consonant of every Root is called Pe, the second Gnain, the third Lamed.

41. Nouns are formed from Roots:—

(1.) By changing the vowels:

(2.) By adding the Serviles הֶאֱמַנְתִּיו and sometimes שׁ or ל.

42. מ is added in the beginning of a word; ה often, י or ן sometimes, at the end; ת at the beginning or end.

43. ה is sometimes doubled, the former being changed into ת.

44. The first consonant of a Noun derived from Pe Iod changes י into ו; as, תּוֹרָה from יָרָה.

45. A final ה frequently has a Kamets before it; a final ת, a Segol, Great Hirik, or Shurek; sometimes an Holem.

46. Lamed ה often passes into י; as, פְּרִי.

47. Nouns have only one Case, but three Genders, the Masculine, Feminine, and Common. The Feminine supplies the place of the Neuter.

48. The Numbers are three, Singular, Dual, and Plural.

49. Nouns ending in a Servile ה or ת are Feminine; as are those that signify a thing double by nature.

50. All others are Masculine; only a few are of the Common Gender.

51. The Plural Number is formed from the Singular

Masculine, by adding יִם; as, שִׁירִים שִׁיר; throwing away ה with the preceding Segol; as, מִקְנִים מִקְנֶה: Feminines, by changing ה with the preceding Kamets, or ת with the preceding Segol, into וֹת; but יִת, וִת, into יוֹת, יוּת.

52. Some Masculine Nouns form the Plural like Feminines: Some Feminine, like Masculines.

53. The Dual Number assumes יִם with a Patha preceding; but changes ה into ת; as, שְׁנָתַיִם שָׁנָה.

54. When two Nouns treating of different things concur, the former changes its termination, and is said to be in construction. A Masculine Plural changes יִם into ֵי; a Feminine changes ָה into ַת; hence arises a kind of Declension.

Substantive Masc. Sing. שִׁיר. Pl. שִׁירֵי שִׁרִים.

Fem. Sing. שִׁירַת שִׁירָה. Pl. שִׁירוֹת.

Adjective Sing. טוֹבַת טוֹבָה טוֹב. Pl. טוֹבֵי טוֹבִים טוֹבוֹת.

55. The Personal Pronouns are three.

אֲנִי or אָנֹכִי I, me; אֲנַחְנוּ or נַחְנוּ we, us, Com. Gen.

אַתָּה M. אַת F. thou, thee: אַתֶּם M. אַתֶּן F. you.

הוּא he: הִיא she: הֵם, הֵמָּה they, M. הֵנָּה הֵן they, Fem.

56. The other Pronouns are fragments of these, the Tau of the second being changed into Caph; suffixed to Nouns of any Gender or Number duly prepared.

57. Nouns Masculine; Singular, lose ה with the preceding Segol; Plural, מ with the preceding Hirik; Jod also being cut off before another Iod.

58. Nouns Feminine; Singular, change ה into ת; Plural, assume Iod, unless before another Iod.

59. The Singular suffixes י, mine; ךָ, ךְ, thine; ו, הּ, his, hers, are suffixed to Nouns,

Singular, with Hirik; Sheva, Tseri; Holem, Kamets.

Plural, with Patha: Segol, Patha Hirik; Kamets, Segol, ה being changed into הָ.

60. The Plural suffixes, נוּ ours; כֶם כֶן יכֶם yours; ם, or ן, his, or theirs, are suffixed to Nouns,

Singular, with Tseri: Twice Sheva: Twice Kamets.

To all Plurals with Tseri; הֶם, הֶן, being put for ם, ן.

61. כֶם כֶן, הָם הָן, are suffixed to construct Nouns.

62. Plural Terminations often retain ם or ן with a Kamets, omitting י; as, שְׁמוֹתָם for שְׁמוֹתֵיהֶם.

63. Masculines drop ה with a Segol preceding, and take הוּ with a Tseri for וֹ; as, עָלֶה, עָלֵהוּ.

64. In verse מוֹ is put for מ, or הֶם, and sometimes for Vau; as, פָּנֵימוֹ for פָּנָיו.

65. פֶּה construct, or with a suffix, becomes פִּי; which is imitated by אָב, אָח, הָם.

66. The Root of a Verb is the Third Person Singular of the Preterperfect Tense, consisting of three Consonants with Kamets and Patha; as, פָּקַד.

67. The Conjugations are seven,—Kal, Niphal: Pihel, Puhal: Hiphil, Hophal: Hithpahel.

68. Kal has usually a Neutral sense: Pihel, Hiphil, an Active: Niphal, Puhal, Hophal, a Passive: Hithpahel, a Reciprocal.

69. Again, Kal signifies simply to do a thing; Pihel, to do it earnestly; Hiphil, to do, to permit, or cause to be done.

70. The Passives, Niphal, Puhal, Hophal, answer to the Actives, Kal, Pihel, and Hiphil.

71. Pihel, Puhal, Hithpahel, are called Grave Conjugations, because the middle Consonant is burdened with a Dagesh: The rest, Light.

72. The Moods are three: The Indicative, Imperative, and Infinitive; and are ranked with Futures: The two latter are written nearly alike. Puhal and Hophal have no Imperative.

73. The Present Tense is supplied by the Participle, which in Kal is either Benoni, Present Active, or Pahul, Present Passive. The other Participles all assume Mem.

74. A Verb is conjugated thus:—

	Præt.	Imp.	Inf.	Future.	Part.
Kal	פָּקַד	פְּקֹד		אֶפְקֹד	פָּקוּד פֹּקֵד
Niphal	נִפְקַד	הִפָּקֵד		אֶפָּקֵד	נִפְקָד
Pihel	פִּקֵּד	פַּקֵּד		אֲפַקֵּד	מְפַקֵּד
Puhal	פֻּקַּד		פֻּקוֹד	אֻפַקַּד	פֻּקַּד
Hiph.	הִפְקִיד	הַפְקִיד		אַפְקִיד	מַפְקִיד
Hoph.	הָפְקַד		הָפְקֵד	אָפְקַד	מָפְקָד
Hithp.	הִתְפַּקֵּד	הִתְפַּקֵּד		אֶתְפַּקֵּד	מִתְפַּקֵּד

75. Verbs admit of Genders. Indeed all the first Persons, and the third Person Plural of the Preterperfects, have but one termination, which is common: But the rest a twofold, Masculine and Feminine.

76. The Persons are distinguished by the final Formatives.

Of the Preterperfect, Sing. תִּי תְּ תָ ה. Pl. נוּ תֶּן תֶּם וּ.

Of the Imperative, F., Sing. י. Pl. נָה.

Of the Future, by the initial Formatives אֶ נְ תִּ י with the finals of the Imperative. Aleph has Segol under it; the rest, Little Hirik.

77 Again א is the formative of the first Person Singular, נ of the first Person Plural, ת of the second of both Genders and Numbers, as also of the third Person Feminine, י of the third Masculine.

78. The formatives וּ יָ הָ are termed Asyllabical, and change Patha, Holem, and Tseri, into Sheva; before which an initial Sheva becomes little Hirik; as, פִּקְדִי פָּקַדְ. Observe, in this case Lamed בְּגַדְכְּפַת does not admit of Dagesh Lene even after a mute Sheva.

79. The other formatives, termed Syllabical, take a mute Sheva, and change nothing, but keep throughout the Patha of the Root.

80. The Persons therefore in Kal are formed thus:—

Preterperfect.

Sing.		Plur.	
3. Masc.	פָּקַד	3. Com.	פָּקְדוּ
Fem.	פָּקְדָה		
2. Masc.	פָּקַדְתָּ	2. Masc.	פְּקַדְתֶּם
Fem.	פָּקַדְתְּ	Fem.	פְּקַדְתֶּן
1. Common	פָּקַדְתִּי	1. Com.	פָּקַדְנוּ

Imperative.

Sing.		Plur.	
2. Masc.	פְּקֹד	2. Masc.	פִּקְדוּ
Fem.	פִּקְדִי	Fem.	פִּקְדְנָה

Future.

Sing.			Plur.		
1.	Com.	אֶפְקֹוד	1.	Com.	נִפְקֹוד
2.	Masc.	תִּפְקֹוד	2.	Masc.	תִּפְקְדוּ
	Fem.	תִּפְקְדִי		Fem.	תִּפְקֹדְנָה
3.	Masc.	יִפְקֹוד	3.	Masc.	יִפְקְדוּ
	Fem.	תִּפְקֹוד		Fem.	תִּפְקֹדְנָה

81. The Persons are formed much after the same manner in the rest of the Conjugations. But the initial formatives in Niphal and Hithpahel have little Hirik (only Aleph, Segol) in Pihel and Puhal, Sheva (only Aleph, Hatephpatha) in the Perfect of Hiphil, little Hirik; elsewhere Patha: In Hophal, Kamets Chatuph throughout.

82. But the emphatical Infinitive retains Kamets.

83. An initial ז, ס, צ, or ש, is transposed with ת in Hithpahel: And that ת, after ז, is changed into ד; after צ into ט.

84. A Root sometimes ends in Tseri, rarely in Holem.

85. Tseri is conjugated like other Verbs; Holem with Kamets Chatuph in the second and first Persons of the Perfect; as, חָפַצְתִּי הָפַצְתָּ, יָכֹלְתִּי יָכָלְתָּ.

86. Futures frequently turn Holem or Tseri into Patha; chiefly before the finals ח, ע, or ר.

87. Frequently they assume a paragogical ה with Kamets, sometimes with Segol.

88. The Future sometimes signifies somewhat that is customary, or wont to be done.

89. The conversive Particle ו, with a Patha, (and with a Kamets before the First Person Singular,) turns the Future into the Perfect; with Sheva or Shurek, the Perfect into the Future; unless preceded by a perfect Verb unconverted.

90. The Preter and Future Tense, when they signify somewhat that is, or ought to be, constantly done, without limitation or respect to any particular time, are then to be explained in the Present. Psalm i. 1, 2.

91. The formatives, י of the Future, and מ of the Participle, though they have a Sheva, reject Dagesh.

92. A Participle is declined like an Adjective, changing the Tseri or Holem into Sheva.

93. All Participles, beside Pahul, have a second Feminine ending in ת with two Segols preceding; as, פֹּקְדָה, פֹּקֶדֶת.

94. Verbs are irregular either,

(1.) Because of irregular vowels. These are termed Guttural Verbs; and are either Pe Guttural, Gnain Guttural, or Lamed Guttural: Or,

(2.) Because of irregular consonants. These are termed Defective Verbs, wanting one of the Radical letters; either the first, as, Pe Nun, Pe Iod; or the second, as, Double Gnain, Gnain Vau.

95. Pe Guttural takes a compound vowel for Sheva; Hateph Patha in the Futures of Kal and Hiphil, and the Participle of Hiphil; Hateph-Segol in the Perfect of Niphal and Hiphil, and the Participle of Niphal, as also in the Futures of Kal, under א, whether Servile or Radical; sometimes under the other Gutturals; throughout Hophal, Hateph-Kamets.

96. The formative takes the analogous short vowel.

97. Sometimes the short vowel remains under the formative, and is omitted under the Guttural.

98. The vowels of Pe Aleph are mixed and transposed in the Future of Kal, א being sometimes excluded.

99. Gnain Guttural changes Sheva into Hateph-Patha.

100. Lamed Guttural takes Patha for Sheva in the Second Person Feminine of the Perfect.

101. Lamed Aleph and Lamed He, termed Quiescent Verbs, differ a little from other Guttural Verbs.

102. Lamed Aleph in Kal requires before it Patha for Kamets or Holem, and in the Third Person Singular of the Passive Perfects, and in all the naked Futures of Puhal and Hophal. Elsewhere it usually takes Tseri; only Segol before נָה, excluding the mute Sheva with the Dagesh before the syllabic formatives.

103. Tseri remains also in the Third Person of the Perfect of Kal, even with the syllabic formatives.

104. Lamed He terminates all the Perfects in Kamets, the Imperatives in Tseri, the four former Infinitives in Holem, the rest in Tseri; all its Constructs in וֹת, the Futures and Participles in Segol.

105. Pahul and the syllabic Terminations exclude Dagesh, and change ה into Iod, which in the Perfect of Kal has a

regular Hirik before it, elsewhere more frequently a Tseri; but Segol before נָה.

106. The syllabic terminations cut off ה; but the Feminine of the Perfects change it into ת, sometimes into Iod, with Kamets preceding; which is also done in the Future before a pause. Lastly:

107. The Participle Benoni Feminine sometimes ends in יָה; as, פֹּרִיָּה.

108. In the Futures an Apocope is common, frequently changing the vowels, and drawing back the accent.

109. He with a Mappik drops it, and is formed regularly; as, גָּבַהּ, גָּבַהְתָּ.

110. Lamed א and Lamed ה sometimes exchange vowels.

111. Pe Nun throws away Nun with Sheva, unless in the Perfect of Kal, and the Participle Pahul.

112. This defect is supplied by Dagesh in the following Radical.

113. The Infinitive Kal takes ת with two Segols; as, גֶּשֶׁת.

114. נָתַן has Tseri in the Imperative and Future of Kal, and contracts תֶּנֶת into תֵּת.

115. Some Pe Lamed Verbs imitate Pe Nun; as, אָקַח, קָח, לָקַח, so לָתַע, נִתַּע.

116. Pe Iod in Kal imitates Pe Nun, exchanging the vowels into Tseri, and excluding Dagesh; as, יָשַׁב, שֵׁב, אֵשֵׁב.

117. But Iod in the Future of Kal remains, and has Hirik with a final Patha; as, אִישַׁב.

118. Niphal and Hiphil change י into ו, Hophal into Shurek; as, נוֹשַׁב, הוֹשִׁיב, הוּשַׁב.

119. But the Futures of Niphal, instead of י, have a Vau dageshed, and pronounced as a consonant.

120. In some Verbs, where the Iod is excluded, the middle Radical is dageshed, as in Pe Nun.

121. Gnain doubled in Niphal, Hiphil, and Hophal, loses the second Radical, and transfers its vowel to the first.

122. But the Participles of Kal are regular.

123. All Niphal, except the Participle, ends in Patha; all Hiphil, in Tseri.

124. The formatives take Kamets in the Futures of Kal

and Hiphil, and in the Perfect and Participle of Niphal; Tseri in the Perfect and Participle of Hiphil; Shurek throughout Hophal: But in the Futures of Niphal the short vowel remains.

125. In every increase there is a Dagesh to show the defect, which before the asyllabic terminations changes nothing; but before the syllabic, ו is inserted in the Perfects, יִ in the Futures, and the preceding vowel is regularly short.

126. The initial formatives, when the accent is carried forward, change Kamets and Tseri into Sheva; but ה changes them into Hateph-Patha.

127. The Participles have but one Feminine.

128. Nouns derived from these Verbs take Dagesh; as do those derived from such as have a middle or a final Nun; as, אַף, אַפּוֹ, from אָנַף.

129. In Pihel, Puhal, and Hithpahel, the first vowel is Holem, omitting Dagesh in the second Radical, and the formatives are regularly pointed.

130. Gnain Vau much resembles Gnain doubled.

131. But the Perfect of Kal in the Third Person, and Participle Benoni, throws away Vau, and takes Kamets.

132. The Futures of Kal, and the Participle Pahul, retain Vau with Shurek.

133. Niphal throughout ends in Holem; only before another Holem this is changed into Shurek.

134. Hiphil changes Vau into Iod with a regular Hirik.

135. Kal and Hophal reject וֹ before the syllabic terminations, as all the Conjugations do יִ before נה.

136. The Imperative of Hiphil often rejects the formative.

137. Pihel, Puhal, and Hithpahel, double the last Radical, taking וֹ before it; as, קוֹמֵם, קוֹמַם, הִתְקוֹמֵם.

138. In Pihel, Iod dageshed has Patha before it; as, אֲקַיֵּם.

139. These things being well understood, Verbs doubly irregular, with those of a mixed or peculiar form, will be easily distinguished.

140. All Irregular Verbs are regular in many particulars.

141. Verbs receive suffixes like Nouns; but frequently נִי for Iod, and הוּ for Vau.

142. The final Patha of the Perfect, or Sheva put for it,

is changed into Kamets with a Sheva preceding; but before כֶם, כֶן, Patha remains.

143. נִי adheres to the Perfects with a Patha; הוּ, נוּ, ם, ן, with Kamets; all adhere to the Futures with Tseri; only ם, ן, to the Infinitives, with Kamets.

144. The Feminine הָ becomes תַ, which receives Suffixes simply; but before הָ, הּ, ם, ן, Kamets remains with their own vowels: Only before Pauses, ם and ן are frequently suffixed with Patha.

145. Suffixes of the First and Second Person are not added to Verbs of the same Person in either Number.

146. A naked Kamets is excluded; as, פְּקַדְתָּהוּ, פְּקַדְתַּנִי.

147. Words ending in Great Hirik or Shurek receive Suffixes simply; so does תְּ changed into תִּי; תֶּם, תֶּן, changed into תּוּ; נָה changed into וּ.

148. The Suffix הָ, after these terminations, and in the Futures with Segol preceding, becomes הָ.

149. In the Imperative and Infinitive, Holem being changed into Sheva, the preceding Sheva becomes Kamets-Chatuph; but before הָ, כֶם, כֶן, this is usually placed under the middle consonant.

150. In the Future, Holem or Tseri becomes Sheva; but before Sheva, a short vowel.

151. Lamed א keeps Kamets, Lamed ה loses ה before a Suffix.

152. The final Patha of the Imperative and Future becomes Kamets.

153. Nun is often inserted before a Suffix; as, יְבָרְכֶנְהוּ.

154. Dagesh frequently thrusts ה into a preceding נ or ת.

155. Participles receive Suffixes like Nouns in both Numbers, changing Tseri into Sheva; but before another Sheva, into Segol.

156. Only the Second Feminine receives them; changing the former Segol into Patha, the latter into Sheva.

157. Particles are either separable, as the Adverbs לֹא, כֵּן, the Preposition עַל, the Conjunction אִם.

158. Or inseparable: Such are the seven letters, מִשֶּׁה וְכָלֵב, taken from words of the same, or the like,

sense; מִ, from מִן, out of, from, before; שׁ and הַ, as above; וְ, and, but; כְּ, from כֵּן, as, according to; לְ, from אֶל, to; בְּ, from בֵּין, in, through.

159. מִשֶּׁה are prefixed with a Dagesh following; מִ with a Hirik, as, מִבּוֹר; שׁ and הַ as above.

160. But הַ interrogative, or emphatical, is prefixed without a Dagesh with Hateph-Patha; as, הֲיֵשׁ.

161. וְכָלֵב are prefixed with a Sheva.

162. But וְ and לְ near a Pause, with Monosyllables or Milhel words, have Kamets.

163. וְ before Sheva or בּוּמַף takes Shurek.

164. כָּלֵב before הַ, ח, ע, with Kamets, have Segol.

165. The Article הַ is frequently cut off by any of these prefixed to it; but the vowel under it remains.

166. Some Particles receive Suffixes like Singular Nouns, some like Plural.

167. Some words consist only of a Prefix and a Suffix; as, לִי, to me; לְךָ, to thee.

168. מִ with a Suffix is often doubled; as, מִמֶּנִּי.

169. מוֹ sometimes separates the Prefix from its word; as, בְּמוֹ־אֹפֶל, בְּמוֹ־עֶגֶל; sometimes is inserted between the Prefix and the Suffix; as, כָּמוֹךָ, כְּמוֹהֶם.

170. Vowels are often changed by shortening, lengthening, or contraction, because of construction, increase, concourse, or pause.

171. Construction shortens the last Kamets and Tseri of a Milra word into Patha, the last but one into Sheva.

172. It lengthens Segol before הַ into Tseri.

173. It contracts Patha and Hirik under Iod into Tseri, Kamets and Segol under וְ into Holem: So does increase likewise.

174. Increase shortens into Sheva,

(1.) Kamets and Tseri in the last syllable but two of a word, unless it includes Dagesh, or a mute letter.

(2.) The Segol of a Milhel word.

(3.) A final Tseri, unless after a Kamets or Sheva, or in Verbs Gnain Vau.

(4.) The Holem and Patha of a Verb suffixed.

(5.) The Hirik in the form פִּרִי; as also of the form בַּיִת with a local or paragogical ה.

175. It lengthens the last Segol, or a Sheva sprung from it, in the Plural Number, into Kamets; as also the Hirik of the form פִּרִי.

176. Some Plurals have an irregular Kamets.

177. The concourse of two Shevas in the beginning of a word lengthens the former into Hirik; under a Guttural, into Patha; (which form is followed by מֶלֶךְ, and not a few other words;) of the form חֵפֶץ, into Segol; of the form בֹּקֶר, into Kamets-Chatuph; yea, and the latter, under a Guttural, into Hateph-Kamets; as, אָחֳלוֹ; or of the form פָּקַד, with He paragogic, or a Suffix.

178. The concourse of two middle Shevas lengthens the former, if sprung from Segol, into Patha; if from Tseri, into Segol, sometimes into Hirik; if from Holem, into Kamets-Chatuph.

179. It contracts three Points through Iod into one, six or eight through א into two, Patha and Hateph-Patha into Patha.

180. A Pause lengthens Patha in the last syllable of a word into Kamets; (yea, Patha in the last but one, before the syllabic terminations;) Sheva, in the last syllable but one, into the long vowel whence it came; Sheva of the form פִּרִי, into Segol, and before הָ. (N.B. הָ, with ל or ב prefixed, transposes its vowels.) Lastly, the former Segol of the form מֶלֶךְ, and Patha of the form בַּיִת, into Kamets. The same holds as to an analogous or vicarious vowel.

181. To find the Root of a word in which there are more than three consonants, see whether those at either end are not Suffixes or Prefixes, the formatives of a Noun or Verb, which is easily known by the preceding Rules; and let all these be removed.

182. But if there are only two or three, and yet you cannot find it in the Lexicon, see whether the Root be Lamed He. Pe Nun, Pe Iod, Double Gnain, or Gnain Vau.

A COMPENDIUM OF LOGIC.

BOOK I.

CHAPTER I.

OF SIMPLE TERMS.

SECTION I.

The operations of the mind are three, 1. Simple Apprehension: 2. Judgment: 3. Discourse.

1. Simple Apprehension is, the bare conceiving a thing in the mind.

2. Judgment is, the mind's determining in itself, that the things it conceives agree or disagree.

3. Discourse is, the progress of the mind from one judgment to another.

But our apprehension is apt to be indistinct, our judgment false, our discourse inconclusive. To prevent this, wise men prescribed several rules, which were at length collected into one body, and termed *Logic*, or the Art of Reasoning.

SECTION II.

But we cannot express to another what passes in our own mind, any otherwise than by words: It is therefore by teaching us the proper use of words, that logic assists the mind, 1. To apprehend distinctly: 2. To judge truly: 3. To discourse conclusively.

A word that expresses simple apprehension is called a simple word; one that expresses judgment, a complex, or compounded word; one that expresses discourse, a decomplex, or twice compounded one: For every argument is

resolvable into three propositions, or sentences; and every proposition contains three words, (in sense, if not in number,) 1. The subject, or that of which something else is said: 2. The predicate, or that which is said: And, 3. The copulative, that stands between the subject and predicate; which are therefore called the terms of the proposition.

SECTION III.

The first part of logic treats of simple terms, that is, of such words as may by themselves be the subject or predicate of a proposition. Of these there are several divisions; as,—

1. A singular word, which expresses one thing only; as, Socrates: A common, which expresses many and each of them; as, a man.

2. An infinite word, to which the particle "not" is prefixed; as, not-a-man, which may imply anything besides: A finite, to which that particle is not prefixed.

3. A positive word, which expresses a thing as present: A privative, which expresses its absence from a subject capable of it: A negative, which expresses its absence from a subject not capable of it. So, seeing, spoken of a man, is a positive word; blind, spoken of a man, is a privative; spoken of a stone, a negative word.

4. An univocal word, whose one signification equally agrees to several things; as, a man: An equivocal, whose different significations agree equally; as, a foot: An analogous, whose one signification agrees unequally; as, knowledge, applied to God and man.

5. An absolute word, which expresses a thing considered as by itself; as, justice: A connotative, which expresses the same thing as joined to another; as, just.

An absolute word, expressing a thing as separate from its subject, is also called an abstract; as, justice: And a connotative, expressing it as joined to a subject, a concrete word; as, just.

Those connotative words which imply each other are termed relatives; as, a father, and, a son.

6. Consistent words, which may at the same time be affirmed of the same thing; as, cold, and, dry: Opposite, which cannot; as, black, and, white.

The opposition of simple terms is fourfold: 1. Relative, between relative terms; as, a father, and, a son: 2. Con-

trary, between contrary terms, that is, absolute words, which expel one another from a subject capable of either; as, black, and, white: 3. Privative, between a privative and a positive word; as, seeing, and, blind: 4. Contradictory, between a positive and a negative word; as, a man, and, not-a-man. This is the greatest of all oppositions, as admitting of no medium; neither a medium of participation, such as is grey, between black and white; nor a medium of abnegation, such as is a stone, between seeing and blind. Relative opposition, on the other hand, is the least of all: For relative terms are not opposites, unless they are considered with respect to the same thing.

SECTION IV.

An univocal word is otherwise called a predicable, or a word capable of being predicated, that is, spoken in the same sense of several things.

There are five sorts of predicable words: 1. A genus, which is predicated of several things, as the common part of their essence; as, an animal: 2. A difference, which is predicated of several things as the distinguishing part of their essence; as, rational: 3. A species, which is predicated of several things as their whole essence; as, a man: 4. A property, which is predicated of several things as necessarily joined to their essence; as, risible: 5. An accident, which is predicated of several things as accidentally joined to their essence; as, tall, short.

SECTION V.

A genus is either the highest or a subaltern: A species is either a subaltern or the lowest. The highest genus is that which never is a species; the lowest species, that which never is a genus. A subaltern genus, or species, is a genus when predicated of a lower species; as, Every man is an animal: A species when subjected to an higher genus; as, Every animal is a substance.

Wherefore, a difference is either generical, which, added to the genus, constitutes a subaltern species; as, sensible: Or specific, which constitutes the lowest species; as, rational.

A property likewise is either generical, which is necessarily joined to the essence of an highest or subaltern genus; as,

movable: Or specific, which is joined to that of a lowest species; as, risible.

But a property is vulgarly said to be fourfold: 1. Such as belongs to one species only, but not to every individual of it; as, to be a grammarian: 2. Such as belongs to every individual of a species, but not of that species only; as, to have two feet: 3. Such as belongs to one species and every individual, but not always; as, to turn grey-haired: 4. Such as belongs to every individual of one species only, and that always; as, risibility. It is such a property as this which constitutes the fourth predicable.

SECTION VI.

To divide a common word is, to enumerate its several significations. So he is said to divide the word *animal*, who says, "It signifies either a man or a brute."

Division is therefore a distinct enumeration of the several things which are signified by a common word.

The rules of division are three:—

1. Let the members of the division severally contain less (be of a narrower signification) than the word divided: 2. Let them conjointly contain neither more nor less than the divided: 3. Let them be opposite, that is, not contained in each other.

SECTION VII.

Definition follows division: It is, a sentence explaining the word defined; and is either nominal, which tells the derivation of the word; or real, which explains the nature of the thing. Again: A real definition is either accidental, which assigns the properties or accidents of the defined; or essential, which assigns those parts that constitute the essence of it. Lastly: An essential definition is either logical, which assigns the genus and difference; or physical, which assigns the really distinct parts of its essence; for the genus and difference are only distinguished by the understanding.

For example: *Homo* is defined nominally, *qui ex humo;* accidentally, a two-legged unfeathered animal; logically, a rational animal; physically, a being consisting of an organized body, and a reasonable soul.

The rules of definition are three: 1. Let the definition be adequate to the defined: 2. Let it be clearer and plainer than

the defined: 3. Let it be contained in a fit number of proper (not figurative) words.

CHAPTER II.

OF PROPOSITIONS.

SECTION I.

THE second part of logic treats of propositions, which is judgment expressed in words.

A regular proposition is, an affirmative or negative sentence, signifying either true or false: Not ambiguous; for then it would be sentences: Nor maimed; for then it would have no signification.

It is either categorical, which pronounces a thing absolutely; as, Plato is happy: Or hypothetical, which pronounces conditionally; as, If he is wise, then he is happy.

Again: A proposition is either affirmative or negative; and is either true or false. This is called the quality of it.

Lastly: It is either universal; as, All men are animals: Or particular; as, Some men are learned. This is called the quantity of it.

SECTION II.

A is put for an universal affirmative proposition; E, for an universal negative; I, for a particular affirmative; O, for a particular negative.

In an universal affirmative, the subject only is distributed: (That is, taken in its full sense:) In a particular negative, only the predicate: In a particular affirmative, neither term is distributed: In an universal negative, both.

The matter of a proposition (that is, the manner wherein the terms cohere) is either, 1. Necessary, when they essentially agree; or, 2. Impossible, when they essentially differ; or, 3. Contingent, when they agree or differ accidentally.

SECTION III.

THOSE propositions are said to be opposed, which, having the same subjects and predicates, yet differ either in quantity, or in quality, or both.

The whole doctrine of opposition is contained in this scheme:—

n. t.		n. f.
i. f. A	Contraries.	E i. t.
c. f.		c. f.

Subalterns. Contradictories. Contradictories. Subalterns.

n. t.		n. f.
i. f. I	Subcontraries.	O i. t.
c. t.		c. t.

Here A. E. I. O. are four propositions, marked according to their quantity and quality, which are, t. f., true or false, as the matter of the proposition is n. i. c., necessary, impossible, or contingent. Hence it is easy, 1. To enumerate the species of opposition, which are contradictory, contrary, subcontrary, and subaltern. 2. To define each. For example: Contradictory opposition is that which is between two categorical propositions, differing both in quantity and quality, &c. 3. To lay down the rules of opposites, as follow:—

(1.) Contradictory propositions are never both true, or both false; but always one true, the other false.

But observe: Four things are required to make a contradiction; namely, to speak of the same thing, (i.) In the same sense: (ii.) In the same respect: (iii.) With regard to the same third thing: And, (iv.) At the same time. If any of these conditions be wanting, is, and, is not, may agree. For

instance: (i.) An opinion is and is not faith. It is dead faith; it is not living faith. (ii.) Zoilus is and is not red-haired. He is, with respect to his head; he is not, with respect to his beard. (iii.) Socrates is and is not long-haired. He is, in comparison of Scipio; he is not, in comparison of Xenophon. (iv.) Solomon is and is not a good man. He is, in his youth; he is not, in his middle age.

(2.) Contrary propositions are never both true: But in the contingent matter they are both false.

(3.) Subcontraries are never both false: But in the contingent matter they are both true.

(4.) Subalterns are sometimes both true, sometimes both false; sometimes one true, the other false.

SECTION IV.

A PROPOSITION is said to be converted when its terms are transposed. This is done either, 1. Simply, when neither the quantity nor quality; or, 2. Accidentally, when the quantity is changed.

An universal negative, or a particular affirmative, may be simply converted, and the inference will hold. An universal affirmative must be converted accidentally, or the inference will not hold.

CHAPTER III.

OF SYLLOGISMS.

SECTION I.

THE third part of logic treats of syllogism, which is a discourse expressed in propositions.

A syllogism is commonly defined, a sentence in which something being premised, something else necessarily follows from it.

A categorical syllogism consists of three categorical propositions; the two former of which are termed, the antecedent; the third, the consequent; which before it is proved is called a problem or question, afterwards, a conclusion.

We must make use of some third term, in order to find whether the subject and predicate of a question agree; and

that, because of the following rules, on which the whole force of syllogism is founded:—

1. Those terms which agree with one and the same third agree with one another.

2. Those terms, one of which agrees, the other disagrees, with one and the same third, differ from one another.

3. Those which do not agree with one and the same third do not agree with one another.

SECTION II.

From these general principles the particular rules of syllogism are thus reduced:—

1. In every syllogism there are three, and only three, terms; two in the conclusion; and these can neither be proved to agree nor to differ, without one, and only one, third term.

The predicate of the question is styled the major term; the subject, the minor; the third term, the medium or middle term. For the predicate is commonly more comprehensive than the medium, as the medium is than the minor.

2. In every syllogism there are three, and only three, propositions; two premisses, in which the medium is compared with the two other terms severally; (the major proposition, in which it is compared with the major term; the minor proposition, in which it is compared with the minor term;) and the conclusion, in which both those terms stand together.

3. An equivocal medium proves nothing. For this is not one and the same third.

4. An undistributed medium is equivocal; therefore,

5. The medium must be distributed in one of the premisses.

6. The process from a term not distributed in the premiss to the same distributed in the conclusion, is irregular.

7. Negative premisses prove nothing; for in this case a third is brought, from which both the terms differ.

8. If either of the premisses is negative, so is also the conclusion.

9. And, if the conclusion be negative, so is also one of the premisses.

10. Particular premisses prove nothing.

11. If either of the premisses be particular, so is also the conclusion.

SECTION III.

It remains to inquire, how many ways three categorical propositions can be joined together, so as to compose a regular syllogism. In which inquiry, two things are to be considered :—

1. The mood, or the variation of the propositions according to their quantity and quality :

2. The figure, or the manner of comparing the medium with the terms of the conclusion,

There are sixty-four moods : For the major of a syllogism may be either A, E, I, or O. To each of these a fourfold minor may be annexed, whence arise sixteen pair of premisses ; and to each of these sixteen, a fourfold conclusion may be subjoined, thus :—

AAA.	AAE.	AAI.	AAO :	AEA.	AEE.	AEI.	AEO :
AIA.	AIE.	AII.	AIO :	AOA.	AOE.	AOI.	AOO :
EAA.	EAE.	EAI.	EAO :	EEA.	EEE.	EEI.	EEO :
EIA.	EIE.	EII.	EIO :	EOA.	EOE.	EOI.	EOO :
IAA.	IAE.	IAI.	IAO :	IEA.	IEE.	IEI.	IEO :
IIA.	IIE.	III.	IIO :	IOA.	IOE.	IOI.	IOO :
OAA.	OAE.	OAI.	OAO :	OEA.	OEE.	OEI.	OEO :
OIA.	OIE.	OII.	OIO :	OOA.	OOE.	OOI.	OOO.

But sixteen of these are excluded by the seventh rule, because their premisses are negative ; viz., EEA. EEE. EEI. EEO : EOA. EOE. EOI. EOO : OEA. OEE. OEI. OEO : OOA. OOE. OOI. OOO : Twelve, by the tenth rule, because their premisses are particular ; viz., IIA. IIE. III. IIO : IOA. IOE. IOI. IOO : OIA. OIE. OII. OIO : Twelve, by the eighth rule, because one of the premisses is negative, and not the conclusion : AEA. AEI : AOA. AOI : EAA. EAI : EIA. EII : IEA. IEI : OAA. OAI : Eight, by the eleventh rule, because one of the premisses is particular, and not the conclusion : AIA. AIE : AOE : EIE : IAA. IAE : IEE. OAE : Lastly : Four, by the ninth rule, because the conclusion is negative, but neither of the premisses : AAE. AAO : AIO : IAO.

Therefore, fifty-two moods are excluded, many of which offend against several rules. There remain twelve, which only are useful in syllogism : AAA. AAI : AEE. AEO : AII : AOO : EAE. EAO : EIO : IAI : IEO : OAO.

SECTION IV.

The figures of syllogism are four: For the medium is either subjected to the major, and predicated of the minor, term, which is the First figure; or predicated of both, which is the Second; or subjected to both, which is the Third; or predicated of the major, and subjected to the minor, which is the Fourth; as appears in the following scheme, wherein A is the major term, B the medium, C the minor:—

First Fig.	Second Fig.	Third Fig.	Fourth Fig.
B. A.	A. B.	B. A.	A. B.
C. B.	C. B.	B. C.	B. C.
C. A.	C. A.	C. A.	C. A.

Wherefore, of the twelve remaining moods, each figure excludes six; namely,

1. Because of the undistributed medium, the first, two, IAI: OAO; the second, four, AAA. AAI: AII: IAI; the fourth, two, AII: AOO.

2. Because of the irregular process of the major term, the First figure excludes four moods, AEE. AEO: AOO: IEO; the Second, two, IEO: OAO; the Third, four, AEE: AEO: AOO: IEO; the Fourth, two, IEO: OAO.

3. Because of the irregular process of the minor term, the Third, two, AAA: EAE; the Fourth, two, AAA: EAE.

There remain twenty-four conclusive moods, six in each figure:—

THE FIRST FIGURE.

bAr Every wicked man is miserable:
bA Every tyrant is a wicked man: Therefore,
rA Every tyrant is miserable.

cE No discontented man is a happy man:
IA Every wicked man is discontented: Therefore,
rEnt No wicked man is a happy man.

dA All the faithful are dear to God:
rI Some that are afflicted are faithful: Therefore,
I Some that are afflicted are dear to God.

fE No virtue is an evil:
rI Some difficult things are virtues: Therefore,
O Some difficult things are not evils.

A Every wicked man is miserable:
A All tyrants are wicked men: Therefore,
I Some tyrants are miserable.

E No discontented man is a happy man:
A Every wicked man is discontented: Therefore,
O Some wicked men are not happy men.

THE SECOND FIGURE.

cEs No happy man is discontented:
A Every wicked man is discontented: Therefore,
rE No wicked man is a happy man.

cAm Every wicked man is discontented:
Es No happy man is discontented: Therefore,
trEs No happy man is a wicked man.

fEs No evil is a virtue:
tI Some difficult things are virtues: Therefore,
nO Some difficult things are not evils.

bAr Every good man is afflicted:
Ok Some rich men are not afflicted: Therefore,
O Some rich men are not good men.

E No happy man is discontented:
A Every wicked man is discontented: Therefore,
O Some wicked men are not happy men.

A Every wicked man is discontented:
E No happy men are discontented: Therefore,
O Some happy men are not wicked men.

THE THIRD FIGURE.

dAr All the faithful are dear to God:
Ap All the faithful are afflicted: Therefore,
tI Some that are afflicted are dear to God.

dIs Some faithful are afflicted:
Am All the faithful are dear to God: Therefore,
Is Some that are dear to God are afflicted.

dAt All the faithful are dear to God:
Is Some of the faithful are afflicted: Therefore,
I Some that are afflicted are dear to God.

fEl No virtue is an evil:
Ap All virtues are difficult: Therefore,
tOn Some difficult things are not evils.

bOk Some Christians are not true believers:
Ar All Christians profess faith: Therefore,
dO Some who profess faith are not true believers.

fEr No virtue is an evil:
Is Some virtues are difficult: Therefore,
On Some difficult things are not evils.

THE FOURTH FIGURE.

brAm Every tyrant is a wicked man:
An Every wicked man is miserable: Therefore,
tIp Some that are miserable are tyrants.

cAm Every wicked man is discontented:
En No discontented man is a happy man: Therefore,
Es No happy man is a wicked man.

dIm Some afflicted are faithful:
Ar All the faithful are dear to God: Therefore,
Is Some that are beloved of God are afflicted.

fEs No evil is a virtue:
Ap All virtues are difficult: Therefore,
O Some difficult things are not evils.

frEs No evil is a virtue:
Is Some virtues are difficult: Therefore,
On Some difficult things are not evils.

A Every wicked man is discontented:
E No discontented man is a happy man: Therefore,
O Some happy men are not wicked men.

SECTION V.

THE four first of these moods need nothing to make the force of the inference evident, but what is expressed in the premisses; whereas all the rest do. These, therefore, are styled perfect, those imperfect, moods.

An imperfect mood is said to be reduced, when it is changed into a perfect one; in order to show evidently, either that the conclusion is so, which is termed ostensive reduction; or, that it cannot be otherwise, which is called reduction *ad impossibile.*

The method of reducing is taught by the names of the moods; in which the vowels are the propositions marked with their quantity and quality: The initial consonants, b, c, d, f, show to what mood in the first figure the reduction is to be made; s, p, show that the proposition which the preceding vowel stands for is to be converted either simply or *per accidens;* m, that the premisses are to be transposed; k, that the reduction is to be *ad impossibile;* that is, that for the premiss to whose sign it adheres, the contradictory of the conclusion is to be placed; which being done, you will have, in the first figure, a conclusion, either the same with that premiss, or one convertible into it, or its contradictory. Thus:—

1. cEs No happy man is discontented:
   Ar Every wicked man is discontented: Therefore,
   E No wicked man is a happy man.
   Reduce this to
   cE No discontented man is a happy man:
   lA Every wicked man is discontented: Therefore,
   rEnt No wicked man is a happy man.

2. dIs Some good men are Papists:
   Am Every good man is saved: Therefore,
   Is Some that are saved are Papists.
   Reduce this to
   dA Every good man is saved:
   rI Some Papists are good men: Therefore,
   I Some Papists are saved.

3. bAr Every good man is afflicted:
   Ok Some rich men are not afflicted: Therefore,
   O Some rich men are not good men.
   Reduce this to
   bAr Every good man is afflicted:
   bAr Every rich man is a good man——
   A

The manifest falsehood of which proves as manifestly the truth of its contradictory.

SECTION VI.

From what has been said, it is evident, that there can be no more moods than these twenty-four. They are therefore mistaken, who, having transposed the premisses, or converted the conclusion of a syllogism, imagine they have found out a

new mood or figure: To convince them of which, you need only to refer to the definition of a mood, a figure, of a major, a minor, a middle term, and of a major and minor proposition.

But there are some sorts of arguments, which, though not strictly regular, yet need not be wholly rejected. Such are,

1. An enthymeme, one premiss of which is wanting; whether the major or minor, the conclusion shows; as, He is a good man: Therefore, he is happy.

Sometimes the whole argument lies in one sentence; as, Being mortal, do not bear immortal hatred.

2. An induction, in which what is granted of several particulars is then affirmed universally; as, This, and this, and that, loadstone attracts iron: Therefore, every loadstone does. It is therefore a sort of enthymeme; a syllogism in Barbara, whose minor is understood.

3. An example, wherein what is granted of a known instance is presumed of an unknown that resembles it; as, Sylla and Marius tore the commonwealth: Therefore, so will Cæsar and Pompey. Here also the minor is understood: Therefore, the conclusion is only presumed, not proved.

4. A sorites, in whose antecedent every preceding term is subjected to the following, till you come from the subject of the conclusion to the predicate of it; as, Every man is an animal; every animal is a living creature; every living creature is a substance: Therefore, every man is a substance. In a sorites, as many syllogisms are understood, as there are intermediate propositions.

CHAPTER IV.

OF HYPOTHETICAL SYLLOGISMS.

SECTION I.

That is a hypothetical syllogism, in which one or more of the propositions are hypothetical. The most common (of which alone we now speak) is that whose major proposition is hypothetical.

A hypothetical proposition is either conditional, as, If he is wise, he is happy; or disjunctive, as, Either it is day or night.

In a conditional proposition, the condition itself is called the

antecedent; the assertion, the consequent; the connexion between them, the consequence.

The rules of conditional propositions are three:—

1. If the antecedent be granted, so is the consequent.
2. If the consequent be taken away, so is the antecedent.
3. Nothing can be inferred either from the taking away the antecedent, or granting the consequent.

There are therefore only two terms of conditional syllogism:—

The constructive; as,

If CD, then KΔ: But CD: Therefore KΔ:

And the destructive; as,

If CD, then KΔ: But not KΔ: Therefore, not CD.

SECTION II.

Every conditional syllogism is either equivalent to a categorical, or wholly to be rejected. For in every conclusive conditional, there is a categorical implied, in which the same argument would prove the same conclusion.

For in all hypothetical syllogisms, the major proposition consisting of two categoricals, the minor is either one of these, or the contradictory to it, in order to infer either the other or its contradictory. In either case, an enthymeme will be proposed, whose force lies in the conditional proposition, and which is not conclusive, unless from that proposition there can be drawn a completory, that is, the premiss which is wanting in an enthymeme, to complete the syllogism.

Now, as an enthymeme is only one premiss with the conclusion of a syllogism, it has three, and only three, terms. Suppose two of them are D and Δ, and C the third term. The other premiss, whose terms are D and Δ, is wanting. Hence it follows, that according to the various disposition of the terms, there are four forms of enthymeme; each of which will admit of a twofold completory; as in this scheme:—

The Enthymeme.		The Completory D.Δ.		Δ.D.
CD.	therefore CΔ.	The Major	in Fig. I.	in Fig. II.
DC.			in Fig. III.	in Fig. IV.
CD.	therefore ΔC.	The Minor	in Fig. IV.	in Fig. II.
DC.			in Fig. III.	in Fig. I.

Wherefore, as there are twenty-four possible moods of categorical syllogism, and fourteen unexceptionable ones; and as each figure may be applied twice, to complete an enthymeme; there will be forty-eight possible ways of completing it, twenty-

eight unexceptionable. And as many ways as an enthymeme may be completed, so many, and no more, a man may argue with a syllogism, whose major is conditional.

SECTION III.

The directions given for conditional propositions, serve equally for disjunctive. For any disjunctive is easily turned into a conditional. For instance, if it runs thus:—

It is either day or night.
But it is day: Therefore, it is not night.
But it is night: Therefore, it is not day.
It is not day: Therefore, it is night.
It is not night: Therefore, it is day.

Instead of this, it is easy to say,

If it is day, then it is not night.
If it is night, then it is not day.
If it is not day, then it is night.
If it is not night, then it is day.

SECTION IV.

There remains only a kind of redundant hypothetical syllogism, called a dilemma, which proposes two (or more) things to your choice, by accepting either of which, you lose the cause. Such is that of Bias: If you marry a beautiful woman, she will be κοινὴ; if an ugly one, ποινή: Therefore, marry none.

A dilemma is of no force, unless, 1. One or the other part must be accepted: 2. Either one or the other prove the point: And, 3. It cannot be retorted. If Bias had observed these things, he would have been less pleased with his own; for it fails in every particular. For, 1. A wife may neither be beautiful nor ugly: Therefore, neither part of the dilemma need be accepted. 2. Neither is every beautiful woman common, nor every ugly one a plague: Therefore, neither part of it proves the point. 3. It may be retorted thus: If I marry the one, at least she will not be common; if the other, she will not be a plague.

A dilemma is only a kind of negative induction, in which the major proposition is conditional; as, If at all, then thus, or thus, or thus. To turn this into a categorical syllogism, is so easy, it needs no direction.

A COMPENDIUM OF LOGIC.

BOOK II.

CHAPTER I.

OF SYLLOGISM, AS TO ITS MATTER.

SECTION I.

HITHERTO we have spoken of syllogism, as to its form. It remains to speak of it, as to its matter; that is, the certainty and evidence of the propositions whereof it is composed.

That is a certain proposition, against which nothing occurs, or nothing of weight, as, Man is risible; that, an evident one, which extorts the assent as soon as it is understood, as, The whole is greater than its part; that, a doubtful one, in which we know not how to determine, as, The stars influence men.

If anything occurs, whereby the mind inclines to either side, that which was doubtful before becomes probable. Such an assent is termed opinion.

Opinion, therefore, respects a barely probable proposition, and implies no certainty at all. Yet there are several degrees, whereby it approaches towards certainty; and the highest degree of probability is not far distant from it.

SECTION II.

CERTAINTY is twofold: 1. That of the object, the thing to be perceived; and, 2. That of the subject, the understanding which perceives it. And both have their degrees. That is more certain, in the former sense, to which there is the least objection; that, in the latter sense, to which the least objection appears. Evidence, also, is either of the object, or of the subject. And both of these have their degrees; according as that which is perceived is more or less self-evident, or appears to be one or the other.

We might enumerate many degrees of evidence. But it may suffice to observe, it is either, 1. That of a self-evident axiom; or, 2. That of a conclusion regularly deduced therefrom. This logicians term science; which accordingly they define, an assent to a certain and evident conclusion, regularly deduced from certain and evident premisses. The certainty and evidence here supposed, is that both of the object, and of the subject. For, by the former, science is distinguished from error; by the latter, from opinion. Without the evidence of the subject, there can be no science; and this without the other is imaginary evidence.

SECTION III.

We need not prove that there is such a thing as certainty; seeing all reasonable men allow it. We freely assent to what is affirmed by a wise and good man; and more freely, if he confirms it by reason. Some things we are taught by nature itself; and some by Divine Revelation. And of all these we have sufficient certainty, although in various degrees.

To assent to testimony is the same as to believe; and such an assent is termed faith. Divine faith depends on the testimony of God: Human faith, on the testimony of man. What nature dictates, we may be said to perceive: What reason teaches us, to know.

God can neither deceive, nor be deceived: Men are often deceived, and often deceive. Reason and nature are not often deceived, and seldom deceive their followers. Nothing therefore is more firm than Divine faith: Nothing less so, than human. In what we perceive or know, there is often no fear, always some danger, of being deceived. Hence, there is the highest rest for the mind in Divine faith; the lowest of all in human. In what we know or perceive, there are various degrees of rest, according to the various evidence, certainty, or probability.

If, therefore, we were to make a sort of scale of assent, it might consist of the following steps:—1. Human faith, an assent to a doubtful proposition: 2. Opinion, to a probable: 3. What we may term sentiment, an assent to a certain proposition: 4. Science, to a certain and evident conclusion: 5. Intelligence, to a self-evident axiom: 6. Divine faith, to a Divine revelation.

SECTION IV.

To each of these there belong certain principles, which are peculiarly proper to produce it. The principles of Divine faith are those, and those only, which are contained in the Scriptures; of intelligence, those which are properly termed axioms; of science, the conclusions regularly deduced from them.

An axiom is a proposition which needs not, and cannot, be proved. Such the following seem to be:—

From natural divinity. 1. God cannot deceive, or be deceived. Whence flow these certain and evident conclusions: 2. Absolute faith is due to the testimony of God: 3. Revelation never contradicts either sense or reason. It may indeed transcend both. But it cannot possibly contradict either, rightly employed about its proper object.

From mathematics. The whole is greater than each of its parts; equal to them all. But mathematicians frequently lay down as such, what are not axioms, properly speaking.

From metaphysics. It is impossible for the same thing, at the same time, to be, and not to be. Some affirm this to be the only axiom in the world:—A point not worth the disputing.

From logic. Terms which agree in one and the same third, agree with one another.

SECTION V.

Many believe that there are no axioms to be found in the other arts and sciences. But such principles at least are found therein, as produce sentiment, if not science. Such are these: Nothing (naturally) springs from nothing. Nothing is the cause of itself. What you would not have another to do to you, you ought not to do to another.

The principles that serve to produce opinion are usually styled maxims. They commonly hold, but not always. To this class those properly belong, which are, as it were, in the middle way, between doubtful and certain.

The uncertainty of human faith arises hence. In order to produce a firm assent of this kind, a competent witness must know what he says, and say what he knows, and both be apparent to him that believes it. But this is rarely the case.

Wherefore, we have always reason to suspect what we have no other proof of than human testimony, even when there appears no more reason to doubt thereof, than of a mathematical demonstration.

SECTION VI.

According to these five degrees of assent, syllogism might have been divided, with regard to its matter, into infallible, scientifical, certain, probable, and doubtful. But as the two first of these produce science, and any assent short of this is, loosely speaking, termed opinion; it is usually divided only into two sorts: 1. That which produces science; and this is styled scientifical, otherwise demonstrative, and often demonstration: 2. That which produces opinion, (any assent short of science,) and is termed dialectical; that is, arguing probably.

There are two species of demonstration. The First demonstrates that a thing is; proving either directly that it is so, (and this is called direct demonstration,) or that if it be not, some absurdity will necessarily follow. This is usually called, *demonstratio ab absurdo.* We may properly term it oblique.

We demonstrate directly either, 1. By proving a thing from its effect; as, The sun is black: Therefore, it is eclipsed: Or, 2. By proving it from its remote cause; as, The moon is diametrically opposite to the sun: Therefore, it is eclipsed. But if we prove this from the earth's being interposed between them, this is,

The Second sort of demonstration, which demonstrates why a thing is, by assigning its proximate and immediate cause.

But there may be a proximate, which is not the prime cause, that is self-evident and indemonstrable, whose evidence is therefore preferred before all other, as needing no light but from itself.

There are then four degrees of demonstration: The oblique demonstration is good; but the direct is preferable to it. Demonstration by the proximate cause is better still; but the prime cause, best of all.

CHAPTER II.

OF FALLACIES.

THERE is yet another species, or shadow rather, of syllogism, which is called a fallacy. It is an argument intended to deceive. Such is,

1. The fallacy of equivocation, arising either from an equivocal word, or from the ambiguous structure of the sentence; as, All that believe shall be saved. The devils believe: Therefore, the devils shall be saved. This offends against the very first rule of syllogism. For it has four terms.

2. The fallacy of composition, where what is granted of several things separately is inferred of them conjointly; as, Two and three are even and odd. Five is two and three: Therefore, five is even and odd.

3. The fallacy of division, when what is granted of things taken conjointly, is inferred of them taken separately; as, The planets are seven. The sun and moon are planets: Therefore, the sun and moon are seven. In both these syllogisms there are four terms.

4. The fallacy of the accident, when some accidental circumstance is confounded with what is essential; as, What destroys men, ought to be prohibited. Wine destroys men: Therefore, wine ought to be prohibited. The major proposition must mean, What necessarily destroys men; otherwise it is not true: The minor, Wine accidentally destroys men. Therefore, here, also, there are four terms.

5. The fallacy of arguing from a particular to a general; as, He that is white as to his teeth, is white. A blackamoor is white as to his teeth: Therefore, a blackamoor is white. Here is a palpable breach of the sixth rule of syllogism.

6. The fallacy *ignorationis elenchi*. An *elenchus* is a syllogism that confutes the opponent. Therefore, he falls into this fallacy, who thinks he confutes his opponent, without observing the rules of contradiction.

7. The fallacy of begging the question, that is, taking for granted the very thing which ought to be proved. This is done, (1.) When we attempt to prove a thing by itself: Or, (2.) By a synonymous word: Or, (3.) By something equally

unknown: Or, (4.) By something more unknown: Or, (5.) By arguing in a circle; as in the famous argument of the Papists, who prove the Scriptures from the authority of the Church, and the Church from the authority of the Scriptures.

8. The fallacy of several questions; as, Are honey and gall sweet? It is solved by answering to each branch distinctly.

Many more fallacies than these might be reckoned up. For there are as many fallacies as there are ways of breaking any of the rules of syllogism without being observed. But one who is thoroughly acquainted with those rules, will easily detect them all.

CHAPTER III.

OF METHOD.

SECTION I.

Method is such a disposition of the parts of any art or science, that the whole may be more easily learned.

It is twofold: 1. Method of invention, which finds out the rules of an art or science: 2. Method of teaching, which delivers them. The former proceeds from sensible and particular things, to intelligible and universal; the latter, from intelligible and universal things, to sensible and particular.

Method of teaching is either perfect or imperfect. The former is either, 1. Universal, by which a whole art or science; or, 2. Particular, by which a part of it only, is taught. Both are either, 1. Synthetical, which is used in sciences, and, beginning with the subject of a science, treats of its principles and affections, and then of its several species, till, from the highest genus, it descends to the lowest species: Or, 2. Analytical, which is of use in arts; and, beginning with the end or design of an art, next explains the subject of it, and, lastly, the means conducive to that end.

The general rules of method are these:—

In delivering an art or science, 1. Let nothing be wanting or redundant: 2. Let all the parts be consistent with each other: 3. Let nothing be treated of which is not homogeneous to the end of the art, or the subject of the science: 4. Let the parts be connected by easy transitions: 5. Let that

precede, without which, the things that follow cannot be understood, but which itself can be understood without them.

The particular rules are these: 1. The unity of a science depends on the unity of its subject; the unity of an art, on the unity of its end. 2. Let the more general parts precede the less general.

The imperfect method is arbitrary and popular; being no other than the method of prudence or common sense.

SECTION II.

MATHEMATICIANS, in all their writings, follow this method: 1. They fix the meaning of their words, defining their terms, each in their place, and make it an invariable rule, never afterwards to use any term, but in the sense to which it is limited by that definition. 2. They lay down the axioms which there will be occasion to use in the course of their work. 3. They add their *postulata*, which also they demand to be granted, as being evident of themselves. 4. They then demonstrate their propositions in order, and, as far as may be, affirmatively; contenting themselves with this rule, That whatsoever they have to prove, they take care to prove it from some of the truths which have been granted or proved before.

If the same method cannot be strictly observed in other sciences, yet doubtless it may be imitated. And the nearer any method approaches to this, the more perfect and useful it is.

APPENDIX.

OF THE MANNER OF USING LOGIC

EXTRACTED FROM BISHOP SANDERSON.

SECTION I.

OF TREATING ON A SIMPLE THEME.

We may use the rules of logic in treating either on a simple theme, or a problem or proposition.

In treating logically on a simple term, we are to explain both the name and the thing. And,

1. The name, by, (1.) Pointing out the ambiguity of the term, (if there be any,) recounting its various meanings, and fixing on that particular meaning in which we at present take it: (2.) Showing its various appellations, both in our own and in other tongues: (3.) Observing whence it is derived, with the more remarkable words of the same derivation. Not that all this is necessary to be done at all times, and on every theme; but there is need of judgment and choice, that those particulars only may be noted, which conduce to the explication of the thing.

2. The thing is explained both by assigning its attributes, and distributing or dividing it into its parts. The attributes are either essential or non-essential. By essential we understand, not only those which properly constitute its essence, the genus and difference, but also the properties of substances, the subjects and objects of accidents, with the efficient and final causes of both.

The genus should be assigned in the first place, and that the nearest which can be found; though premising, if occasion be, those which are more remote. The difference comes next; the want of which is supplied, and the nature more fully explained,

by properties. And here may be added, the efficient, principal, impulsive, and instrumental causes, with the remote or proximate ends. Here also, in treating on an accident, may be subjoined its proper subject and adequate object: But these, more or less, as need shall require; which are to be closed with a complete essential definition of the thing.

3. The theme is next to be distributed into its several species or parts, just to name which is generally sufficient. From distribution we proceed to the non-essential attributes, whether effects, cognates, or opposites.

4. Such effects as are trivial, or commonly known, may either be just mentioned or passed over in silence. Those which are more noble, and less commonly known, may be ranged under proper heads. This is also the place for citing examples.

Cognate words are those which are compared with the theme, as agreeing with it; opposite, as differing from it. A theme is explained by comparing it with its cognates, when things are mentioned, which are, in some respects, the same, or like it; and it is shown wherein that sameness or likeness lies, and also wherein the unlikeness or difference between them.

We, in the last place, compare the theme with its opposites: For even opposites cast light upon each other. There are four species of these; but the contradictory is usually too vague and indefinite to be of any service: And the relative opposite has been mentioned before, among the essential attributes. Therefore, the privative and contrary opposites only have place here, and very properly close the treatise.

To give an instance of this: Suppose the simple theme to be treated of be ENVY.

I. I am to consider the name. And here I observe,

1. It may mean either actively or passively; as, He is full of envy; that is, he envies others. A rich man is much exposed to envy; that is, to be envied by others. We here take it in the former sense.

2. This is in Latin termed *invidia*, a word which has been borrowed by many modern languages. The Romans also termed it *livor*.

3. The word *invidia* is supposed to be derived from two Latin words, that imply the looking much upon another, which the envious are apt to do; the word *livor*, from the livid complexion which usually attends an envious temper.

There are two words of the same derivation, which are frequently confounded with each other; namely, invidious, and envious; and yet the signification of the one is widely different from that of the other. An envious man is one who is under the power of envy; an invidious office, one that is apt to raise envy or dislike.

II. In explaining the thing, I observe, First, the essential attributes; as,

The genus: To premise the more remote; it is a passion, a sort of grief: But the nearest genus is, a vicious grief.

I next observe the difference, taken,

1. From the subject, which are almost all mankind; but chiefly those who are ignorant of God, and consequently unable to govern themselves.

2. From the object, which is twofold; of the thing, or of the person. The thing envied may be good of any kind; apparent or real, useful or pleasant; of mind, body, or fortune. The person envied may be any other man, superior, equal, or inferior; only not at an immense distance, either of time, of place, or of condition. For few envy them that have been long dead, them that live in China or Japan, or those who are above or beneath them beyond all degrees of comparison.

3. From the efficient cause. The principal internal cause in him that envies is pride and inordinate self-love. The impulsive external cause may be various, either in him that is envied, if he be an enemy, a rival, a vain boaster; or in some third person, as contempt, flattery, whispering; any of which may stir up envy.

We may therefore define envy, either more briefly, a vicious grief at the good of another; or more fully, an evil sadness of mind, whereby a man, from inordinate self-love, is troubled at the good which he sees another enjoy, or foresees he will enjoy, as he imagines it will lessen or obscure his own excellency.

III. There are three species of envy, each worse than the preceding: The First, when a man is pained at another's enjoying some good (in kind or degree) which he cannot himself attain: The Second, when a man is pained at another's having what he himself has, but wants to have alone: Both these are exemplified in Cæsar, who would bear no superior; and Pompey, who would bear no equal. The Third is, when a man cannot or will not enjoy his own good, lest another should enjoy it with him.

It is well known how many in the learned world are infected with this evil disease.

IV. The effects of envy are three: 1. It torments the mind continually, and spreads inquietude through the whole life. 2. It wastes even the bodily strength, and drinks up the spirits: A most just evil, which is at once a sin and a punishment, and not less a scourge than it is a vice. 3. It incites a man to all manner of wickedness; detraction, calumny, strife, murder.

Its most remarkable cognates are, 1. Hatred, which agrees with envy in its subject. For he who envies another cannot but hate him; and in its efficient, internal cause, which in both is pride and blind self-love. 2. Rejoicing in evil. This also agrees with envy both in its subject, (for he that grieves at another's happiness cannot but rejoice in his misery,) and in its efficient cause.

And yet hatred differs from envy, 1. In the thing hated or envied. For good only is envied; but either good or evil may be hated. 2. In the person. For we envy men only, not God; and not ourselves, but others; but we may hate both other men, and ourselves; both other creatures, and God himself.

Rejoicing in evil differs likewise from envy, 1. In the genus. For the genus of the latter is sorrow; of the former, joy. 2. In the object, which in the one is evil; in the other, good.

The grand opposite to envy is benevolence, a tender good-will to all men, which constrains us to wish well to all, and seriously to rejoice in all the good that befalls them.

SECTION II.

OF TREATING ON A PROBLEM.

A PROBLEM is a proposition to be proved. It is sometimes fully proposed, whether positively, as, Logic is an art, which is called a thesis; or interrogatively, as, Is logic an art? Sometimes imperfectly, when the subject only is mentioned, the predicate being left in question, as, Of the genus of logic.

In a regular treatise on a problem there are three parts; the

stating the question, proving the truth, and answering objections. To which may be premised, the introduction, concerning the importance of the question, and the occasion of its being first disputed; and the conclusion, containing a recapitulation of the whole, with the corollaries arising therefrom.

1. In the introduction may be shown, that the point in debate is not of little or no moment, but either apparently of the highest concern, or if not so important in itself, yet absolutely necessary to be understood, in order to understand or explain those which are confessedly of the highest moment. Next should be pointed out the occasion of the doubt; and the origin of the error; what gave the first rise to this dispute; and how the mistake began and increased. But this must be done nakedly and simply, in a logical, not rhetorical manner.

2. After a short preface, the problem is not immediately to be proved, (unless where the terms are quite clear, and the point little controverted,) but first the terms of the question are to be explained, both the subject and the predicate. The various senses of these should be observed, and the definitions given, particularly of the predicate. We then proceed to explain the true state of the controversy, by showing what is granted on each side, and what disputed. For in every controversy there is something wherein both parties agree, and something wherein they differ. In reciting the points wherein we and our opponents agree, we may add, if need be, a short explanation or proof of them; and then show wherein the proper difference, the very point of controversy, lies. If this be accurately shown, the business is in a manner done; for it is scarce credible, how much light this throws both on the proof of the truth, and the answering objections.

3. In proving the truth, if it be a plain, simple problem, it may suffice briefly to propose our judgment in a single affirmative or negative thesis, and to confirm it by a few well-chose arguments. But if it be more complex, it will be expedient to comprise our defence of it in several propositions; beginning with those wherein we remove the opinions of others, and then going on to establish our own; after every proposition placing the arguments by which it is confirmed. But it does not suffice, barely to mention these; they are also to be strongly pressed and defended, and the evasions and cavils of all adversaries to be examined and overturned.

4. Next follows the answering of objections. These may

either be subjoined to the several opinions of our opponents, and so answered severally; or all placed together, after we have proved the point in question, and so answered all together.

In order to do this effectually, we should observe, First, Is not the conclusion advanced against me wide of the mark? Frequently the objection may be allowed, and it does not overturn any conclusion which we have advanced. Nay, sometimes it may be retorted, as proving just the contrary of what it was intended for.

If the conclusion do really contradict any of ours, we are, Secondly, to examine the form of the argument, according to the general and particular rules of syllogism; and to point out that rule against which it offends.

If the form be unexceptionable, it remains, Thirdly, to consider the matter of the objection from the premisses. And it will generally be found, that either one of the premisses is false, (or at least, not sufficiently proved,) or that there is a latent ambiguity in the subject, the predicate, or the medium. In this case, we are to fix upon that term, and show the ambiguity of it.

5. We may close the whole by repeating the sum of what has been proved; unless when some useful observations or corollaries, either directly, or by easy consequence, follow from the conclusions before established. These we are not to prove again, but briefly and nakedly to set them down, as naturally deducible from those propositions which have been proved before.

The Sermon on the Means of Grace, in the first volume of Mr. Wesley's Sermons, is a treatise of this kind.*

The Sermon on Enthusiasm, in the third volume, is another example of a simple theme.†

* Vol. V., p. 185, of the present edition.—EDIT.

† Vol. V., p. 467, of the present edition.—EDIT.

THE

DOCTRINE OF ABSOLUTE PREDESTINATION

STATED AND ASSERTED.

BY THE REVEREND MR. A—— T——.*

[PRINTED IN THE YEAR 1770.]

ADVERTISEMENT.

It is granted, that the ensuing tract is, in good measure, a translation. Nevertheless, considering the unparalleled modesty and self-diffidence of the young translator, and the tenderness wherewith he treats his opponents, it may well pass for an original.

CHAPTER I.

Wherein the Terms made Use of are defined and explained.

1. When love is predicated of God, it signifies, (1.) His eternal benevolence, that is, his everlasting will, purpose, and determination to deliver, bless, and save his people. Of this, no good works wrought by them are, in any sense, the cause. Neither are the merits of Christ to be considered as any way moving or exciting this good-will of God to his elect; since the gift of Christ is an effect of this free and eternal favour. The term implies, (2.) Complacency, delight, and approbation. With this love, God cannot love even his elect, as considered in themselves, because they are sinners; but as united to Christ, and partakers of his righteousness. Love implies, (3.) Actual beneficence, which, properly speaking, is nothing else than the effect or accomplishment of the other two. This respects all blessings, temporal, spiritual, or eternal. Temporal good things are indeed bestowed on all, elect or reprobate; but they are given as blessings to the elect only; to whom, also,

* This tract, which is deduced from Mr. Toplady's translation of a treatise by Zanchius, was overlooked in the arrangement of Mr. Wesley's publications on the Calvinistic controversy. It should have been inserted in Vol. X., p. 370. That it was written by Mr. Wesley, though it has not been included in any previous collection of his Works, will appear manifest, on comparing the paragraph with which it concludes, with the argument of the tract entitled, "The Consequence Proved," Vol. X., p. 370.—Edit. [1831.]

the other benefits respecting grace and glory are peculiar. And this love of beneficence, no less than that of benevolence and complacency, is irrespective of any worthiness in man.

2. When hatred is ascribed to God, it implies, (1.) A negation of benevolence; or, a resolution not to have mercy on such and such men, nor to endue them with any of those graces which stand connected with eternal life. So, "Esau have I hated;" that is, I did, from all eternity, determine within myself, not to have mercy on him. The sole cause of which is, not the unworthiness of the persons hated, but the sovereignty of the Divine will. (2.) It denotes displeasure and dislike; for sinners, who are not interested in Christ, cannot but be infinitely displeasing to eternal purity. (3.) It signifies a positive will to punish and destroy the reprobate for their sins; of which will, the infliction of misery upon them is but the necessary effect.

3. The term election is taken in a fourfold sense; and commonly signifies, (1.) "That eternal, sovereign, unconditional, particular, and immutable act of God, whereby he selected some from among all mankind to be everlastingly saved." (2.) It sometimes signifies "that almighty act, whereby God actually separates his elect from the world, by effectual calling." (3.) By election is sometimes meant, "God's taking a whole nation or body of men into external covenant with himself." (4.) Election sometimes signifies "the temporary designation of some person, or persons, to the filling up some particular station in civil life."

4. Reprobation denotes either, (1.) God's eternal preterition of some men, when he chose others to glory; and his predestination of them to fill up the measure of their iniquities, and then to receive the just punishment of their crimes, even "destruction from the presence of the Lord:" Or, (2.) God's forbearing to call by his grace, those whom he hath thus ordained to condemnation. (3.) The word may denote God's refusal to grant to some nations the light of the gospel revelation.

5. The purpose of God; his gracious intention, from eternity, of making his elect everlastingly happy.

6. Foreknowledge ascribed to God imports, (1.) That general prescience, whereby he knew, from all eternity, both what he himself would do, and what his creatures, in consequence of his efficacious and permissive decree, should do likewise. (2.) That special prescience, which has for its objects his own elect, and them alone.

7. Predestination has for its objects all things that are created: No creature, whether rational or irrational, animate or inanimate, is exempted from its influence. All beings whatever, from the highest angel to the meanest reptile, are the objects of God's eternal decrees. However, it chiefly refers to angels or men, whether good or evil. It may be considered as, (1.) "That eternal and immutable decree of God, whereby he did, from before all time, determine and ordain to create, dispose of, and direct to some particular end, every person and thing to which he has given, or is yet to give, being." (2.) Predestination, as relating to mankind only, is "the everlasting, sovereign, and invariable purpose of God, whereby he did determine within himself to create Adam in his own image, and then to permit his fall; and to suffer him thereby to plunge himself and his whole posterity into sin, misery, and death." (3.) Predestination, as relating to the elect only, is "that eternal, unconditional, particular, and irreversible act of the Divine will, whereby, in adorable sovereignty, God determined within himself to deliver a certain number of Adam's degenerate offspring out of that sinful and miserable estate into which they were to fall." (4.) Predestination, as it regards the reprobate, is "that eternal, sovereign, immutable act of God's will, whereby he hath determined to leave some men to perish in their sins, and to be justly punished for them."

CHAPTER II.

Wherein the Doctrine of Predestination is explained, as it relates in general to all Men.

Thus much being premised, 1. We assert, that there is a predestination of some particular persons to life, for the praise of the glory of Divine grace; and a predestination of other particular persons to death: Which death of punishment they shall inevitably undergo, and that justly, on account of their sins.

Now, this twofold predestination, of some to life, and of others to death, (if it may be called twofold, both being constituent parts of the same decree,) cannot be denied, without likewise denying the very existence of God. I say again, whoever denies

this decree and foreknowledge of God does virtually deny God himself; since his will, decree, and foreknowledge, are no other than God himself willing, and decreeing, and foreknowing.

2. We assert, that God did from eternity decree to make man in his own image; and also decreed to suffer him to fall from that image, and thereby to forfeit the happiness with which he was invested: Which decree, and the consequences of it, were not limited to Adam, but included all his posterity.

3. We assert, that, as all men are not elected to salvation, so neither are all men ordained to condemnation.

4. We assert, that the number of the elect, and also of the reprobate, is so fixed and determinate, that neither can be augmented or diminished.

5. That the decrees of election and reprobation are immutable and irreversible.

CHAPTER III.

Concerning Election unto Life.

What I have farther to advance on this subject I shall reduce to several positions:—

Pos. 1. Those who are ordained unto eternal life were not so ordained on account of any good works to be wrought by them, nor yet for their future faith; but purely and solely of free, sovereign grace, and according to the mere pleasure of God.

Pos. 2. As many as are ordained to eternal life are ordained to enjoy that life in and through Christ. Here let it be carefully observed, that not the merits of Christ, but the sovereign love of God only, is the cause of election itself; but then the merits of Christ are the procuring cause of that salvation to which men are elected.

Pos. 3. They who are predestinated to life are likewise predestinated to all those means which are necessary in order to that life.

Pos. 4. Not one of the elect can perish, but they must all necessarily be saved.

Pos. 5. The salvation of the elect was not the principal end of their being chose; but God's grand end in appointing them to life, was, that he might be glorified.

Pos. 6. The end of election, which, with regard to the elect, is eternal life, and the means conducive to it, such as the gift of the Spirit, faith, &c., are so inseparably connected together, that whoever is possessed of these shall surely obtain that; and none can obtain that, who are not first possessed of these.

Pos. 7. The elect may attain to the knowledge and assurance of their predestination to life; and they ought to seek after it.

Pos. 8. The true believer ought not only to be thoroughly established in the point of his own election, but should likewise believe the election of all his other fellow-believers and brethren in Christ.

CHAPTER IV.

Of Reprobation.

From what has been said concerning the election of some, it unavoidably follows, that there must be a rejection of others. I shall, in the discussion of this, throw what I have to say into several distinct positions:—

Pos. 1. God did, from all eternity, decree to leave some of Adam's fallen posterity in their sins, and to exclude them from the participation of Christ and his benefits.

Pos. 2. Some men were, from all eternity, not only negatively excepted from a participation of Christ and his salvation; but positively ordained to continue in their natural blindness and hardness of heart, by the just judgment of God.

Thus God efficaciously permitted (having so decreed) the Jews to be the crucifiers of Christ, and Judas to betray him. Hence we find St. Austin speaking thus: "Judas was chosen, but it was to do a most execrable deed, that thereby the adorable work of redemption might be accomplished. When, therefore, we hear our Lord say, 'Have not I chosen you twelve, and one of you is a devil?' we must understand it thus, that the eleven were chosen in mercy, but Judas in judgment: They were chosen to partake of Christ's kingdom: He was chosen to betray him, and be the means of shedding his blood." *(De Corr. et Grat.*, cap. 7.)

Pos. 3. The non-elect were predestinated, not only to continue in final impenitency, sin, and unbelief; but were

likewise for such their sins righteously appointed to infernal death hereafter.

Pos. 4. As the future faith and good works of the elect were not the cause of their being chosen; so neither were the future sins of the reprobate the cause of their being passed by; but both the choice of the former, and the decretive omission of the latter, were owing merely and entirely to the sovereign will and determinating pleasure of God.

Pos. 5. God is the Creator of the wicked, but not of their wickedness: He is the Author of their being, but not the infuser of their sin.

Pos. 6. The condemnation of the reprobate is necessary and inevitable.

Pos. 7. The punishment of the non-elect was not the ultimate end of their creation; but the glory of God.

Pos. 8. Notwithstanding God did, from all eternity, irreversibly choose some to be partakers of salvation, and reject the rest; acting in both according to the good pleasure of his own sovereign will; yet he did not herein act an unjust, tyrannical, or cruel part; nor show himself a respecter of persons.

(1.) He is not unjust in reprobating some; for, being absolute Lord of all his creatures, he is accountable to none for his doings, and cannot be chargeable with injustice for disposing of his own as he will.

Nor, (2.) Is the decree of reprobation a tyrannical one. It is, indeed, strictly sovereign; but sovereignty and tyranny are distinct. He is a tyrant who, being originally a lawful Prince, abuses his power, and governs contrary to justice and mercy. But who dares to lay either of these accusations to the Divine charge?

(3.) God, in the reprobation of some, does not act a cruel part. Who ever accused a chief Magistrate of cruelty, for not sparing a company of atrocious malefactors? Is this a parallel case?

Nor, (4.) Is God, in choosing some and rejecting others, a respecter of persons. He considers all men as sinners by nature; and has compassion not on persons of this or that sex, age, or station, but on whom, and because, he will have compassion.

Before I conclude this head, I will obviate a fallacious objection, very common in the mouths of our opponents:

"How," say they, "is the doctrine of reprobation reconcilable with the doctrine of a future judgment?" To which I answer, that there needs no pains to reconcile these two. In the last day, Christ will sit as Judge; and openly publish, and solemnly ratify, his everlasting decrees, by receiving the elect into glory, and by passing sentence on the non-elect, (not for having done what they could not help, but,) for their wilful ignorance of divine things, and their obstinate unbelief; for their omissions of moral duty, and for their repeated iniquities and transgressions, which they could not help.

CHAPTER V.

Showing, that the Doctrine of Predestination should be openly preached and insisted on.

Upon the whole, it is evident, the doctrine of God's eternal and unchangeable predestination should be publicly taught from the pulpit and the press; that even the meanest of the people may not be ignorant of a truth which is the very foundation of man's happiness. Which I thus prove:—

1. The gospel is to be preached; and that not partially, and by piece-meal, but the whole of it. For, so far as the gospel is maimed, or any branch of the evangelical system is passed over in silence; so far the gospel is not preached. Scarce any other distinguishing doctrine of the gospel can be preached, without this of predestination. Election is the golden thread that runs through the whole Christian system: It is the leaven that pervades the whole lump. It is the bond which connects and keeps together the whole Christian system; which, without this, is like a system of sand, ever ready to fall to pieces. It is the cement which holds the fabric together; nay, it is the very soul that animates the whole frame. It is so blended and interwoven with the entire scheme of gospel doctrine, that, when the former is excluded, the latter bleeds to death.

Nor is the gospel to be preached only, but preached to every creature; that is, to reasonable beings, promiscuously, and at large; to all who frequent the Christian ministry, whether high or low, young or old, learned or illiterate. All who

attend on the ministrations of Christ's Ambassadors have a right to hear the gospel fully, clearly, and without mincing. The justice of God's procedure herein is unquestionable. The reprobates have nothing to complain of; since whatever God does is just and right.

And now, why should not this doctrine be preached and insisted upon in public?—a doctrine which is of express revelation; a doctrine which conduces to the comfort of the elect; and leaves even the ungodly themselves without excuse!

Christ and his Apostles delivered these matters, not to some privileged persons only, but to all at large who had ears to hear. Therefore, it is incumbent on every faithful Minister likewise: Nor is that Minister a faithful one, faithful to Christ, to truth, and to souls, who keeps back any part of the counsel of God, and buries these doctrines in silence, which he is commanded to preach "upon the house-tops."

I add, that the doctrine of predestination is not only useful, but absolutely necessary to be taught and known. For,—

1. Without it, we cannot form just and becoming ideas of God.

2. Because the grace of God cannot be maintained without it.

3. By the preaching of predestination, man is duly humbled, and God alone is exalted.

4. Predestination should be publicly taught and insisted upon, in order to confirm true believers in the certainty of their salvation.

5. Without the doctrine of predestination, we cannot enjoy a lively sight and experience of God's special love and mercy towards us in Christ Jesus. The blessing of election rises in value proportionably to the fewness of its objects.

6. Another reason for the unreserved publication of this doctrine is, that from a sense of God's peculiar, eternal, and unalterable love to his people, their hearts may be inflamed to love him in return. Would you know what it is to love God as your Father, Friend, and Saviour, you must fall down before his electing mercy. Till then, you are only hovering about in quest of true felicity; but you will never find the door, much less can you enter into rest. And

without taking predestination into the account, genuine morality, and the performance of truly good works, will suffer, starve, and die away. Love to God is the very fuel of acceptable obedience; but the fuel of holy affection can only be maintained and increased in the heart by the sense of God's predestinating love. Electing goodness being the very life and soul of obedience, the latter, even good works, must flourish or decline, in proportion as election is glorified or obscured.

A 7th argument for the preaching of predestination is, that by it we may be excited to the practice of universal godliness.

8. Unless predestination be preached, we shall want one great inducement to the exercise of brotherly kindness.

Hence it appears, that since the preaching of predestination is thus evidently calculated to kindle the twofold flame of love to God and love to man; it must, by necessary consequence, conduce to the advancement of universal obedience, and to the performance of every social and religious duty: Which alone would be a sufficient motive to the public delivery of that important doctrine.

9. Lastly: Without a due sense of predestination, we shall want the surest and the most powerful inducement to patience, resignation, and dependence on God, under every spiritual and temporal affliction.

Such, therefore, being the uses that arise from the faithful preaching, and the cordial reception, of predestination; may we not affirm, that our faith, and all right worship of God, depend, in no small degree, upon our knowledge of that doctrine?

The sum of all is this: One in twenty (suppose) of mankind are elected; nineteen in twenty are reprobated. The elect shall be saved, do what they will: The reprobate shall be damned, do what they can.

Reader, believe this, or be damned.

Witness my hand,

A—— T——.

LIST OF WORKS

REVISED AND ABRIDGED FROM VARIOUS AUTHORS,

BY THE REV. JOHN WESLEY, M.A.*

WITH THE PREFACES BY WHICH THEY ARE ACCOMPANIED.

I.

THE CHRISTIAN'S PATTERN; or, a Treatise of the Imitation of Christ. Written originally in Latin, by Thomas à Kempis. With a Preface, containing an account of the usefulness of this Treatise, directions for reading it with advantage, and likewise an account of this edition. Compared with the original, and corrected throughout, by JOHN WESLEY, M.A., Fellow of Lincoln College, Oxon. 8vo., pp. 319. 1735.

PREFACE.

THE four first articles of this Preface are extracted from, 1. ROSWEIDI *Vita Thomæ à Kempis*: 2. *Peritia Libelli de Imitatione Christi*, subjoined to the Antwerp edition of 1634: 3. The Preface to the English edition, printed at London in 1677: And, 4. *Præmonitio ad Lectorem*, prefixed to that printed at Cologne in the year 1682.

I. Of the author.
II. Of this treatise.
III. Of the temper requisite in order to read it with improvement.
IV. Of the manner of reading it.
V. Of this edition.

I. 1. THOMAS HEMERKEN was born at Kempis, a little village of Germany, in the diocese of Cologne, from whence he took the name of à Kempis. His parents were poor, but

* It is very probable that the following list will be found not to contain all the tracts that Mr. Wesley abridged and adopted from different writers. It is as complete as I have been able to make it; and will serve to show, when viewed in connexion with his own writings, the astonishing mass of information which he placed within the reach of general readers, and of comparatively poor people.—EDIT.

pious. They had two sons; of whom Thomas, the younger, was born in the year 1380. Having spent his first years with his parents, at the age of thirteen he was sent to Deventer, the chief town of Overyssel, in the Low Countries, then a flourishing seminary of learned men.

2. His first care at Deventer was, to find out his brother, who had settled there several years before, that he might be by him directed and assisted in the pursuit of his studies. By him he was recommended to Florentius, the Vicar of the church of Deventer, and instructer of the students, who repaired thither from all parts for that purpose. Florentius received him with the kindness of a parent, kept him for some time in his own house, and then procured him a lodging in a religious family, and furnished him with books and all other necessaries.* Having now the advantage of daily converse with his fellow-students, persons no less eminent for piety than learning, he made that progress in both, of which his writings will be an abundant testimony to all ages.

3. After having spent seven years in this happy society, in the year 1400 (wherein Florentius died) he retired to St. Agnes's Mount, near Zwolle, where a monastery of Augustines was newly erected. He was gladly received by his brother, the first Prior of the house; but, that he might not do anything without the utmost deliberation, he passed five years in his novitiate, in the sixth he assumed the habit, and in the seventh took the vow upon him.

4. He was here very eminent for piety towards God, reverence to his superiors, and love to his brethren. His employment was partly reading the holy Scriptures, partly in transcribing them, (for he had learned the art of writing

* "Florentius, in a conversation with Thomas à Kempis, observed to him three temptations to which beginners in a spiritual life are exposed. The First was, when a person, recently converted, returns to associate with his worldly friends on the pretence of endeavouring to convert them. Of ten who yield to this temptation, scarcely one (Florentius used to say) does not relapse into his former habits. The Second is, when a lowly layman wishes to enter into holy orders. This, according to Florentius, proceeds too often from a secret pride, which makes the layman wish for a higher occupation than that of his humble lot. The Third temptation is, when a Priest, who is gifted with talents and learning, seeks for the dignities of the Church only from a wish, as he flatters himself, of being useful to his neighbours. This was often described by Florentius as a most dangerous illusion. To seek for dominion over others, he used to say, is a strong mark of reprobation."—EDIT.

in great perfection at Deventer,) and partly composing books. His behaviour in the church was highly exemplary. While he repeated the psalms, his face was always raised towards heaven, and he frequently appeared rapt above himself, and quite in an ecstasy. All his discourse was upon God and the holy Scriptures. When any in his presence spoke of worldly affairs, he never (unless necessity required) opened his mouth, having no desire of such knowledge. But where the conversation turned upon God and heavenly things, his words flowed like a stream from an inexhaustible fountain. He never declined it, when desired to speak upon an improving subject, only desiring a little time to prepare himself for it by meditation: And the ease and eloquence with which he spoke were so great, that many came from remote places to hear him.

5. His cheerful patience under affliction of any kind, his gentleness in bearing, and kindness in excusing, the faults of others, the sobriety and modesty of his whole conversation, his unwearied diligence in promoting the good of the society, and the constancy and fervour of his prayers, were the admiration of all that observed them; insomuch that, being yet in the flower of his age, he was unanimously elected Sub-Prior. Some time after, he was chosen Steward or Treasurer; but finding the careful attendance on that employment too great an avocation from contemplation and writing, he desired and procured leave to resign it.

6. It often happened, that, while he was engaged in business or conversation with some of his brethren, he felt so powerful an impression upon his mind, that he was obliged to leave them, and to retire into his chamber; and there freely pouring out his soul before God, he received from Him the wisdom which shines forth in his writings.

7. In the year 1441 he composed his treatise, "Of the Imitation of Christ." In 1448 he was again elected Sub-Prior, of which his own account * is as follows:—"Brother Henry of Deventer being elected the fourth Prior of Mount Agnes, after three days convened his brethren, and proposed their electing a new Sub-Prior, agreeably to the statutes. Accordingly, on the feast of St. James the Apostle, after a short scrutiny, was elected Thomas Kempis, one of the

* In his Chronicle of M. Agnes, c. 26.

seniors, aged sixty-seven years. And although he knew his own unfitness, and excused himself upon that account, yet, obedience requiring it, he submitted to the determination of his brethren; not refusing to undergo labour for their sakes, and for the love of Jesus Christ; earnestly imploring all their prayers, and trusting not in himself, but in the grace of God."

8. As to his person, he was low of stature, of a ruddy but brown complexion, and a lively, piercing eye. Notwithstanding his night labours, both in transcribing the Bible, and writing out his own meditations, he never used spectacles; but continued to the end of his life of a clear, strong sight.

9. Being now in the ninety-second year of his age, seventy-one years of which he had passed on Mount Agnes, on the 25th of July, 1471, he was called forth by God to the mount of eternity, on which he had so often fixed his eye, which he had so long panted after; and his blessed soul, forsaking its house of clay, passed into the unfading mansions, to enjoy its God for ever.

II. 1. The style of this treatise is the most plain, simple, and unadorned, that can be conceived; yet such is the strength, spirit, and weight, of every sentence, that it is scarce possible, without injury to the sense, to add or diminish anything.

2. The whole treatise is a complete and finished work, comprehending all that relates to Christian perfection, all the principles of that internal worship with which alone we worship God "in spirit and in truth." A serious mind will never be sated with it, though it were read a thousand times over; for those general principles are as fruitful seeds of meditation, and the stores they contain can never be exhausted. And herein it greatly resembles the holy Scriptures, that, under the plainest words, there is a divine, hidden virtue, continually flowing into the soul of a pious and attentive reader, and, by the blessing of God, transforming it into His image.

3. Whatever relates to Christian perfection, may be reduced to one of these three heads; (1.) The essence of it: (2.) The ways and degrees by which it is attained: And, (3.) The means or instruments of it.

4. The scope of this treatise is, that perfection which every

Christian is bound to aspire to. Now, although the whole essence of this consists in love, which unites the soul to God; yet, because perfect love implies, (1.) Entire humility, (2.) Absolute self-renunciation,* (3.) Unreserved resignation, (4.) Such a union of our will with the divine as makes the Christian one spirit with God; a great part of it describes these tempers, whereby he that loves God is made partaker of the divine nature.

5. And, First, because none can attain to the least degree of Christian perfection without humility, the author describes the nature, the several degrees, properties, and effects, of it. (Book I. chap. 2, 19; II. 2, 6, 10; III. 5, 8, 9, 10, 36, 45, 46, 47, 52, 53, 54, 55, 57.)

6. With the same copiousness of thought, he treats of self-renunciation; showing the absolute necessity of it, inasmuch as without it we can have no true peace, or joy, or liberty of spirit; (I. 6; III. 31, 37, 47;) describing it under great variety of expressions; (I. 6, 17; II. 8, 9; III. 11, 13, 17, 18, 32, 33, 37, 42, 46, 47, 49, 58, 61;) and, lastly, proposing two widely different species of it, whereby the latter cannot be attained to but by long exercise in the former. The one restrains and moderates the appetite of earthly and sensible things, such as riches, honours, and pleasures; (I. 7, 22; III. 13, 22, 31, 42, 46, 47, 58; IV. 15;) the other, which is of a far sublimer nature, known to few, and by still fewer practised, cleanses the soul from that impurity which is apt to adhere even to her desires of heavenly and spiritual things. (I. 15; II. 9, 10, 11, 12; III. 12, 54.)

7. He speaks, Thirdly, of resignation, or the giving ourselves up into the hands of God without any reserve or limitation, throwing ourselves wholly upon him, and being alike ready to receive whatever his providence chooses for us. (II. 11; III. 16, 19, 24, 29.)

8. Lastly: The union of our will with the divine, the highest degree of Christian perfection, he describes with regard to its principal properties and effects, under these and the like expressions:—Turning our heart wholly to God; going out of ourselves; sacrificing, offering up, ourselves to

* N.B. This word is preferable to "self-denial" on two accounts: 1. Because it is a more general term, including both "self-denial" and "taking up the cross:" 2. Because it is a more literal translation of our Saviour's expression, Ἀπαρνησάσθω ἑαυτὸν, *Abrenuntiet sibi ipsi.*

him; honouring, glorifying, praising, him; referring all things to him; seeking, finding, drawing near to, God; enjoying, rejoicing, delighting in, God; rest in God; pure love; having God for our all. (I. 3, 7, 13, 14, 15, 16, 17; II. 1, 2, 3, 4, 5, 10, 11, 31; III. 7, 10, 15, 16, 17, 18, 27, 29, 30, 31, 32, 33, 36, 37, &c.; IV. 7, 8, 9, 12, 13, 15, 16.)

9. In order to attain this perfect love, there are several stages to be passed through: For it is necessary, not only that the soul be fully purged from all wilful, habitual sin; but likewise that it be enlightened by the knowledge and practice of all virtue, before it can be united to God.

10. The first step towards a purgation from sin is, to conceive a hatred of it; to excite which, he treats of compunction of heart; (I. 21;) of death, and the pains of hell; (I. 23, 24;) of the vanity of the world; (II. 1;) of the love of it; (III. 3;) and of the joy of a good conscience. (II. 6.) He next animates us to a wary and vigorous resistance of the sins we have in some measure conquered; (I. 2, 13; III. 7, 13, 26, 40; IV. 10, 18;) to a zealous endeavour to root out all ill habits, particularly those to which infant Christians are most subject; (I. 4, 7, 8, 9, 10, 13, 20, 22; II. 5; III. 38, 48, 50, 62, 63;) and, lastly, to mortify our passions, which is a considerable branch of self-renunciation, and completes the purgation of the soul from sin.

11. The constant practice of all the virtues we know, is the only way to be enlightened with fuller knowledge. To this head, therefore, belongs what is said of humility; (II. 2; III. 5, 8, 9, 10, 15, 22, 45, 46, 51, 55;) of patience; (I. 22; II. 3, 10, 11, 12; III. 13, 20, 21, 33, 34, 35, 41, 51, 52, 56, 61, 62;) of love to our neighbour, and the fruits of it; (I. 15, 16;) and of hope and trust in God. (II. 11; III. 35, 44, 46.)

12. As to the union of the soul with God by love, it is described in the most experimental manner, in the chapters above referred to, concerning the conformity of our will to the divine.

13. The chief instruments or means of Christian perfection are, above all and in all, the grace of God; and, in subserviency to this, prayer, self-examination, reading the Scriptures, and the holy communion.

14. And first, by the grace of God, our corrupted nature, of itself always prone to evil, is healed, strengthened, and

enabled both to avoid all sin, and steadily to practise all virtue. To this he accordingly teaches us to ascribe all our strength. (III. 59.) This he fervently implores of God, as being utterly unable to obtain it, but by His free gift; (III. 4, 17, 26, 27, 31, 32, 35;) and acknowledging the absolute necessity of it, in order to the recovery of either knowledge or love. (II. 8, 12; III. 9, 15, 17, 60.)

15. Concerning prayer, the great instrument of procuring the grace of God, he does not lay down any rules; but it is easy to collect many from those examples with which he everywhere abounds; especially in the third and fourth books, wherein is expressed all the energy of devout affections.

16. With regard to self-examination, he directs not only to have an eye to gross sins, but to labour to distinguish good thoughts from evil. More particularly he advises, (1.) Diligently to consider the inward motions of our souls, whether they be of God; and, whenever we are in doubt concerning them, to commit ourselves wholly to him. (III. 12, 16.) (2.) Carefully to examine the contrary motions of nature and grace, lest self-love deceive us under the colour of love of God. (III. 59.) (3.) To examine our virtues, whether they are true and solid, or false and imaginary. (I. 9, 11, 15, 17, 19; III. 5, 22.) (4.) Not to judge of our progress either by the frequency or rareness of our consolations. And, (5.) To be especially watchful over our hearts, when sensible comforts are either given, (II. 9; III. 6, 8,) or taken away. (II. 9, 10, 11, 12; III. 8, 35, 55; IV. 15.)

17. In the fifth chapter of the first book, and forty-eighth of the third, we are directed how to read the holy Scriptures: And the whole fourth book instructs us how to make the holy communion an effectual means of Christian perfection.

III. From what has been said of the main design and scope, the matter and argument, of this treatise, we may easily perceive what temper is requisite, in order to read it with improvement. For, since what every part of it points at is simply this, the being transformed into the image of God; or, in the author's language, the imitation of Christ, in humility, self-renunciation, resignation, and love; it cannot be received by those who are enemies to the cross of Christ, and alienated from the life of God. Although

nothing is more excellent than the resemblance of God, who is the first and supreme excellency; than the imitation of Christ, who is the effulgence of his glory, the most perfect Pattern of all holiness; yet, if there be no recovering this resemblance without "denying themselves, and taking up their cross daily," those who are immersed in self-love and love of the world will never be at the pains of recovering it. They would, indeed, be advantaged by the death of Christ, but not care for living his life. They do not care for being "planted with him in the likeness of his death," by crucifying the flesh and all its affections, and nailing all its desires to the cross of Christ; so that they should no longer live, but Christ live in them. These, therefore, can never relish a treatise which tells them plainly that their naming the name of Christ will profit them nothing, unless they "so walk even as he walked," and follow his pattern both in their hearts and lives.

2. It is no wonder, if such as these see no more form or comeliness in this treatise of the Life of Christ, than those of the like spirit saw in his person, when he was upon earth.* The great practical truths so strongly enforced herein, are doctrines very grievous to them, as being directly contrary to that love of the world which is the ruling principle in them. These doctrines are a reproof to such spiritual Pharisees, and discover their being short of the true power of godliness. And this, it is certain, they are; for they will not close with God, unless he will abate something of his conditions. They will not purchase even the pearl of great price at so high a rate as the parting with all for it. They are for a more easy and cheap religion, one that costs less than the plucking out their right eyes, and cutting off their right hands; less than the giving up their dearest, their most convenient sins, the rooting out their favourite passions; in short, less than the zealous observance of all those rules delivered by our Lord in his Sermon on the Mount.

3. Nor is there anything in this treatise to gratify those who are fond of controversy. These are they who have

* "It is the finest work," says Fontenelle, "that hath proceeded from the pen of man; the Gospel being of Divine original."

"The Imitation," says Leibnitz, "is one of the most excellent treatises that have been composed. Happy is he who puts its contents in practice, and is not satisfied with merely admiring them."—EDIT.

learned to dispute, not to live; who prefer the knowledge which puffeth up, to the charity which edifieth. They "provoke one another," not "to love and to good works," but rather to wrath, strife, and envy. They are always ready, by starting unnecessary doubts and questions, to turn a spiritual conference upon the most clear, practical truths, into a wholly unspiritual debate upon some point of mere speculation. Whosoever they are, who love thus to "darken counsel with words," here is no business for them; they have neither lot nor part in this treatise.

4. But if there be any of a teachable and humble temper, it is they who may expect improvement from it. Here they will find what they seek for,—the simplicity of the knowledge of Christ; for the excellency of which, if all things else are accounted as dung and dross, they are abundantly honoured. If there be any who searches for the understanding of divine truths in the path of obedience and experience, who carefully observes the kingdom of God, and the workings of the Holy Spirit in his own soul, and who continually endeavours after an entire conformity to the life of his great Master; they may hope, by the blessing of God on this treatise, to attain to a more full and inward knowledge of Christ.

5. If there be any who desires direction and assistance in the several exercises of his Christian warfare, in the several tempers and states he may be in, the variety of difficulties and temptations which he must expect to pass through, while he is in the wilderness, before he enters into the rest of God; here he will find what will be, by the goodness of God, sufficient to direct and assist him, to strengthen and stablish his heart, and, in a word, seasonably and fully to minister to the several exigencies of his condition.

6. But though all who earnestly desire "the sincere milk of the word," will find it, and "grow thereby;" yet it must be remembered, that the great practical truths of religion, the mysteries of the inward kingdom of God, cannot be fully discerned, but by those readers who have read the same things in their own souls. These cannot be clearly known, but by those who derive their knowledge, "not from commentaries, but experience;" who, by living the life of Christ, by treading in his steps, and suffering the will of God to rule in them as it did in Him, have attained to what the heart

of a natural man cannot conceive,—the knowing of God as they ought to know. This is that inward, practical, experimental, feeling knowledge, so frequently commended by our author; for the attainment of which he has occasionally scattered up and down many excellent directions.

7. The more of this knowledge any reader hath, the less careful will he be about the language of what he reads. For when his mind once comes to be immersed, if one may so speak, in the spirituality of the inward sense; when he once comes to converse with the very soul of all that practical truth contained in this treatise; he cannot think it worth while to be a nice observer of the body, of the outward dress, the style and language. He then knows how to prize this rich treasure, though brought in an earthen vessel; nor will he at all disesteem the precious pearl, for the meanness of the shell.

IV. 1. It is to these alone who, knowing they have not yet attained, neither are already perfect, mind this one thing, and, pressing towards the mark, despise no assistance which is offered them, that the following advices are proposed, concerning the manner of reading this (or any other religious) treatise.

2. First: Assign some stated time every day for this employment; and observe it, so far as you possibly can, inviolably. But if necessary business, which you could not foresee or defer, should sometimes rob you of your hour of retirement, take the next to it; or, if you cannot have that, at least the nearest you can.

3. Secondly: Prepare yourself for reading; by purity of intention, singly aiming at the good of your soul, and by fervent prayer to God, that he would enable you to see his will, and give you a firm resolution to perform it. An excellent form of prayer for this very purpose, you have in the second or third book of this treatise.

4. Thirdly: Be sure to read, not cursorily or hastily, but leisurely, seriously, and with great attention; with proper pauses and intervals, that you may allow time for the enlightenings of the divine grace. To this end, recollect, every now and then, what you have read, and consider how to reduce it to practice. Further, let your reading be continued and regular, not rambling and desultory. To taste of many things, without fixing upon any, shows a vitiated

palate, and feeds the disease which makes it pleasing. Whatsoever book you begin, read, therefore, through in order: Not but that it will be of great service to read those passages over and over that more nearly concern yourself, and more closely affect your inclinations or practice; especially if you press them home to your soul, by adding a particular examination of yourself upon each head.

5. Fourthly: Labour to work yourself up into a temper correspondent with what you read; for that reading is useless which only enlightens the understanding, without warming the affections. And therefore intersperse, here and there, earnest aspirations to God, for his heat as well as his light. Select also any remarkable sayings or advices, and treasure them up in your memory; and these you may either draw forth in time of need, as arrows from a quiver, against temptation, (more especially against the solicitations to that sin which most easily besets you,) or make use of as incitements to any virtue, to humility, patience, or the love of God.

6. Conclude all with a short ejaculation to God, that He, without whom "neither is he that planteth anything, nor he that watereth," would so bless the good seed sown in your heart, that it may bring forth fruit unto life eternal.

V. 1. Although this edition of the "Christian Pattern" be the same, as to the main of the translation, with that printed at London in the year 1677; yet it differs from it in the following particulars:—

2. First: In being divided, like the Latin, into distinct sentences. It is enough barely to mention this to the serious reader: His experience will speak the rest.

3. Secondly: In being closer to the original. Even the edition above-mentioned is, in many places, rather a paraphrase than a translation; by which means, not only much of the beauty, but of the strength and spirit, of the original is lost. Those paraphrastical expressions, so highly injurious to the nervous brevity of the author, are here removed; and the words rendered in as literal a manner as the nature of our tongue will bear.

4. Thirdly: In being plainer. When two equally literal phrases occurred, the more simple has always been chosen. Of all paraphrases, none is more destructive of the sense, none more contrary to the spirit, of this author, than that

which attempts to polish his style, and refine his simplicity into eloquence. This has been attempted in our own tongue, but has not been universally approved; and therefore it has been judged proper to revise this literal translation, and make it as perfect as we could, by purging it from such phrases as by length of time were grown antiquated.

5. Lastly: In being clearer. As the most plain, so the fullest and strongest, terms are here preferred before those that are less so. If anything can injure our author more than making him speak finely, it is the making him speak ambiguously. But neither the original, nor (it is hoped) this translation, is guilty of this fault. Expect no softening here; no mincing or palliating of evangelical truths. Here is no countenance cruelly given to half Christians; no false hopes to those of a double heart, to the trimmers between God and the world, who love to term religion the *main* end of their lives, who say they do make it their *chief* business, and are willing to allow God the larger *part* of their affections. Nay, but He hath told thee, O man, as by his Son, so by this his faithful follower, that it will nothing avail thee to be *almost*, unless thou goest on to be *altogether*, a Christian; that He abhorreth faint hearts and feeble hands, and the sinner that goeth two ways; that thou must serve Him, if at all, with *all* thy strength; that this is the *whole* of man! that thou hast one, *only one*, end to regard on earth; that thou hast one, *only one*, business to pursue; that, since but *one* thing is needful, on that *alone* thou art to fix thy single eye; namely, to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." The good God be merciful unto me and thee, and give us so to run, that we may obtain the prize of our high calling!

II.

Two Treatises: The First, on Justification by Faith only, according to the Eleventh Article of the Church of England: The Second, on the Sinfulness of Man's Natural Will, and his utter inability to do works acceptable to God, until he be justified, and born again of the Spirit of God; according to the doctrine of our Ninth, Tenth, Twelfth, and Thirteenth Articles.

They are part of the works of the learned and judicious

Dr. Barnes, who had been for many years famous as a great reviver of learning in the University of Cambridge. He afterwards became a Protestant, and was martyred for the faith in Smithfield, in the year 1541.

To which is prefixed a Preface, containing some Account of the Life and Death of Dr. Barnes, extracted from the Book of Martyrs, by JOHN WESLEY, A.M., Fellow of Lincoln College, Oxford. 12mo., pp. 99. 1739.

III.

Serious Considerations concerning the Doctrines of Election and Reprobation. Extracted from a late Author. 12mo., pp. 12. 1740.

IV.

The Scripture Doctrine concerning Predestination, Election, and Reprobation. Extracted from a late Author. By JOHN WESLEY, M.A., Fellow of Lincoln College, Oxford. 12mo., pp. 16. 1741.

V.

Serious Considerations on Absolute Predestination. Extracted from a late Author. 12mo., pp. 24. 1741.

VI.

Reflections upon the Conduct of Human Life: With reference to Learning and Knowledge. Extracted from Mr. Norris. The Second Edition. 12mo., pp. 36. 1741.

VII.

An Extract of the Christian's Pattern: Or, a Treatise of the Imitation of Christ. Written in Latin by Thomas à Kempis. Published by JOHN WESLEY, A.M., Fellow of Lincoln College, Oxford. 12mo., pp. 130. 1741.

VIII.

An Extract of the Life and Death of Mr. Thomas Haliburton. 12mo., pp. 92. 1741.

PREFACE.

1. "THE kingdom of God," saith our blessed Lord "is within you." It is no outward, no distant thing; "but a well of living water" in the soul, "springing up into ever-

lasting life." It is "righteousness, and peace, and joy in the Holy Ghost." It is holiness and happiness.

2. The general manner wherein it pleases God to set it up in the heart is this: A sinner, being drawn by the love of the Father, enlightened by the Son, ("the true light which lighteth every man that cometh into the world,") and convinced of sin by the Holy Ghost; through the preventing grace which is given him freely, cometh weary and heavy laden, and casteth all his sins upon Him that is "mighty to save." He receiveth from Him true, living faith. Being justified by faith, he hath peace with God: He rejoices in hope of the glory of God, and knows that sin hath no more dominion over him. And the love of God is shed abroad in his heart, producing all holiness of heart and of conversation.

3. This work of God in the soul of man is so described in the following treatise, as I have not seen it in any other, either ancient or modern, in our own or any other language. So that I cannot but value it, next to the holy Scriptures, above any other human composition, excepting only the "Christian Pattern," and the small remains of Clemens Romanus, Polycarp, and Ignatius.

4. Yet this great servant of God at some times fell back from the glorious liberty he had received into the spirit of fear, and sin, and bondage. But why was it thus? because the hand of the Lord was shortened? No, verily; but because he did not abide in Christ; because he did not cleave to Him with all his heart; because he grieved the Holy Spirit, wherewith he was sealed, by some, perhaps undiscerned, unfaithfulness; who thereupon for a season departed from him, and left him weak and like another man.

5. But it may be said, "The Gospel covenant does not promise entire freedom from sin." What do you mean by the word "sin?" those numberless weaknesses and follies, sometimes (improperly) termed sins of infirmity? If you mean only this, we shall not put off these but with our bodies. But if you mean, "It does not promise entire freedom from sin, in its proper sense, or from committing sin," this is by no means true, unless the Scripture be false; for thus it is written: "Whosoever is born of God doth not commit sin;" (unless he lose the Spirit of adoption, if not finally, yet for a while, as did this child of God;) "for his seed remaineth in him, and he cannot sin, because he is

born of God." He cannot sin so long as "he keepeth himself;" for then "that wicked one toucheth him not." (1 John iii. 9; v. 18.)

6. We see, then, how to judge of that other assertion, "that the mercy of God to his sons in Christ Jesus extends to all infirmities, follies, and sins; multiplied relapses not excepted." We grant, many of the children of God find mercy, notwithstanding multiplied relapses: But though it is possible a man may be a child of God who is not fully freed from sin, it does not follow, that freedom from sin is impossible; or, that it is not to be expected by all: For it is promised. It is described by the Holy Ghost as the common privilege of all; and "God will be mindful" (O let us be so!) "of his covenant and promise which He hath made to a thousand generations."

7. This caution is necessary to be remembered, that ye who are weak be not offended. Neither be ye offended, when ye hear the wisdom of the world pronounce all this mere enthusiasm: A hard word, which most of those who are fondest of it, no more understand than they do Arabic. Ask, in the spirit of meekness, him who calls it so, "Is the kingdom of God set up in your soul? Do you feel that peace of God which passeth all understanding? Do you rejoice with joy unspeakable and full of glory? Is the love of God shed abroad in your heart by the Holy Ghost which dwelleth in you? If not, you are no judge of these matters. You cannot discern the things of the Spirit of God. They are enthusiasm, madness, foolishness, to you; for they are spiritually discerned."

8. Ask such a one, (but with meekness and love,) "Are you taught of God? Do you know that he abideth in you? Have you the revelation of the Holy Ghost" (they are the words of our own Church) "inspiring into you the true meaning of Scripture? If you have not, with all your human science and worldly wisdom, you know nothing yet as you ought to know. Whatever you are in other respects, as to the things of God, you are an unlearned and ignorant man. And if you are unstable too, you will wrest these, as you do also the other scriptures, to your own destruction."

9. Be not then surprised, ye that wait for peace, and joy, and love, through faith in the blood of Jesus, that such judges as these are continually crying out, "Enthusiasm!"

if you speak of the inward operations of the Holy Spirit. And as to you who have already peace with God, through our Lord Jesus Christ; who now feel his love shed abroad in your hearts, by the Holy Ghost which is given unto you; with whose spirit the Spirit of God beareth witness that ye are the sons of God; it is your part to confirm your love towards them, in all lowliness and meekness; (for who is it that maketh thee to differ? Or what hast thou, which thou hast not received?) and to plead earnestly for them at the throne of grace, that the Day-star may appear in their hearts also, and the Sun of Righteousness at length arise upon them, with healing in his wings!

LONDON, JOHN WESLEY.
February 9, 1738–9.

IX.

An Extract of the Life of Monsieur de Renty, a late Nobleman in France. Published by JOHN WESLEY, M.A., Fellow of Lincoln College, Oxford. 12mo., pp. 67. 1741.

X.

A Short Account of Mrs. Hannah Richardson. 12mo. Fourth Edition. 1741.

XI.

A Practical Treatise on Christian Perfection. Extracted from a late Author. By JOHN WESLEY, M.A., Fellow of Lincoln College, Oxon. 12mo., pp. 115. 1743.

XII.

A Serious Call to a Holy Life. Extracted from a late Author. By JOHN WESLEY, M.A., Fellow of Lincoln College, Oxford. 12mo., pp. 230. 1744.

XIII.

Extract of Count Zinzendorf's Discourses on the Redemption of Man by the Death of Christ. By JOHN WESLEY, M.A., Fellow of Lincoln College, Oxford. 12mo., pp. 78. 1744.

XIV.

The Life of God in the Soul of Man: Or, the Nature and Excellency of the Christian Religion. Abridged by JOHN WESLEY, M.A. 12mo., pp. 48. 1744.

XV.

A Brief Account of the Occasion, Process, and Issue, of a late Trial at the Assize held at Gloucester, the third of March, 1743, between some of the People called Methodists, Plaintiffs, and certain Persons of the Town of Minchin-Hampton, in the said County, Defendants. Extracted from Mr. Whitefield's Letter. By JOHN WESLEY, M.A., Fellow of Lincoln College, Oxford. 12mo., pp. 12. 1744.

TO THE READER.

ONE great reason of my publishing this Extract is, to declare to all mankind, that I entirely concur in Mr. Whitefield's judgment with regard to this whole affair. For I am convinced that to prevent open violations of the law, is a part of my duty both to God and the King; and that I am as much obliged to give information to "the powers that be" against rioters, as against highwaymen, traitors, or murderers.

May 1, 1744. JOHN WESLEY.

XVI.

A Narrative of the late Work of God at and near Northampton, in New-England. Extracted from Mr. Edwards's Letter to Dr. Coleman. By JOHN WESLEY, M.A., Fellow of Lincoln College, Oxford. 12mo., pp. 48.

XVII.

The Distinguishing Marks of a Work of the Spirit of God. Extracted from Mr. Edwards, Minister of Northampton, in New-England. By JOHN WESLEY, M.A., Fellow of Lincoln College, Oxford. 12mo., pp. 48. 1744.

XVIII.

Thoughts concerning the Present Revival of Religion in New-England. By Jonathan Edwards, A.M., Pastor of the Church of Christ at Northampton. Abridged by JOHN WESLEY, M.A., Fellow of Lincoln College, Oxford. 12mo., pp. 124. 1745.

XIX.

The Case of John Nelson. Written by himself. 12mo., pp. 36. 1745.

XX.

An Extract of Mr. Richard Baxter's Aphorisms of Justification. Published by JOHN WESLEY, A.M., Fellow of Lincoln College, Oxford. 12mo., pp. 36. 1745.

TO THE READER.

I HAD not heard that there was such a book in the world as Mr. Baxter's "Aphorisms of Justification," when it was sent me by a bookseller to whom I had sent for another tract on the same subject: But before I had read many pages therein, I saw the wise providence of God; and soon determined (notwithstanding a few expressions which I do not altogether approve of) to reprint the substance thereof, in as small a compass, and at as low a price, as possible.

O may He who hath so solemnly declared, "Think not that I am come to destroy the Law or the Prophets: Verily I say unto you, Not one jot or one tittle shall pass from the Law, till heaven and earth pass away,"—give the same blessing to this little treatise now as he did near an hundred years ago! May He once again make it a powerful antidote against the spreading poison of Antinomianism; and thereby save many simple, unwary souls from "seeking death in the error of their life!"

NEWCASTLE-UPON-TYNE, JOHN WESLEY.
March 25, 1745.

XXI.

The Nature and Design of Christianity. Extracted from a late Author. The Fifth Edition. 12mo., pp. 16. 1746.

XXII.

Lessons for Children. [In Three Parts.] 12mo., pp. 76, 108, 124. 1746.

TO ALL PARENTS AND SCHOOLMASTERS.

1. I HAVE endeavoured in the following Lessons to select the plainest and the most useful portions of Scripture; such as children may the most easily understand, and such as it

most concerns them to know. These are set down in the same order, and (generally) the same words, wherein they are delivered by the Spirit of God. Where an expression is less easy to be understood, I have subjoined a word or two by way of explication; but taking care not to detain you from your great work with comments longer than the text.

2. I cannot but earnestly intreat you to take good heed how you teach these deep things of God. Beware of that common, but accursed, way of making children parrots, instead of Christians. Labour that, as far as is possible, they may understand every single sentence which they read. Therefore, do not make haste. Regard not how much, but how well, to how good purpose, they read. Turn each sentence every way; propose it in every light; and question them continually on every point: If by any means they may not only read, but inwardly digest, the words of eternal life.

3. Meantime, you will not fail with all diligence to commend both yourselves and your little ones to Him without whom, you well know, "neither is he that planteth anything, nor he that watereth." You are sensible, He alone giveth the increase. May He both minister bread for your own food, and multiply your seed sown, and increase the fruits of your righteousness!

February 24, 1745–6.

XXIII.

A Short Account of the Death of Samuel Hitchens. By James Hitchens, Tinner. 12mo., pp. 11. 1746.

XXIV.

Instructions for Children. The Third Edition. 12mo., pp. 36. 1747.

TO ALL PARENTS AND SCHOOLMASTERS.

1. I HAVE laid before you in the following tract the true principles of the Christian education of children. These should, in all reason, be instilled into them as soon as ever they can distinguish good from evil. If the fear of the Lord is the beginning of wisdom, then it is certainly the very first thing they should learn. And why may they not be taught the knowledge of God, and the knowledge of letters, at the same time?

2. A great part of what follows is translated from the French; only it is here cast into another form, and divided into sentences, that it may be the more easily understood either by the Teacher or the learners. And although the great truths herein contained are more immediately addressed to children, yet are they worthy the deepest consideration both of the oldest and wisest of men.

3. Let them be deeply engraven in your own hearts, and you will spare no pains in teaching them to others. Above all, let them not read or say one line without understanding and minding what they say. Try them over and over; stop them short, almost in every sentence; and ask them, "What was it you said last? Read it again: What do you mean by that?" So that, if it be possible, they may pass by nothing, till it has taken some hold upon them. By this means they will learn to think, as they learn to read: They will grow wiser and better every day. And you will have the comfort of observing; that by the same steps they advance in the knowledge of these poor elements, they will also grow in grace, in the knowledge of God, and of our Lord Jesus Christ.

XXV.

A Short Account of the Death of Thomas Hitchens. By James Hitchens, Tinner. 12mo., pp. 12. 1747.

XXVI.

A Companion for the Altar. Extracted from Thomas à Kempis. By John Wesley, M.A., Fellow of Lincoln College, Oxon. The Fourth Edition. 12mo., pp. 24. 1748.

XXVII.

A Word of Advice to Saints and Sinners. Fourth Edition. 12mo., pp. 12. 1748.

XXVIII.

The Doctrine of Salvation, Faith, and Good Works. Extracted from the Homilies of the Church of England. The Tenth Edition. 12mo., pp. 12. 1748.

XXIX.

Thomæ à Kempis de Christo imitando Libri Tres. Inter-

prete Sebast. Castellione. In Usum Juventutis Christianæ. Edidit Ecclesiæ Anglicanæ Presbyter. 12mo., pp. 143. 1748.

XXX.

Historiæ et Præcepta selecta. In Usum Juventutis Christianæ. Edidit Ecclesiæ Anglicanæ Presbyter. 12mo., pp. 79. 1748.

XXXI.

Desiderii Erasmi Colloquia selecta. In Usum Juventutis Christianæ. Edidit Ecclesiæ Anglicanæ Presbyter. 12mo., pp. 85. 1750.

XXXII.

Phædri Fabulæ selectæ. In Usum Juventutis Christianæ. Edidit Ecclesiæ Anglicanæ Presbyter. 12mo., pp. 35. 1750.

XXXIII.

Mathurini Corderii Colloquia selecta. In Usum Juventutis Christianæ. Edidit Ecclesiæ Anglicanæ Presbyter. 12mo., pp. 51. 1748.

XXXIV.

Instructiones Prælectiones Pueriles. In Usum Juventutis Christianæ. Edidit Ecclesiæ Anglicanæ Presbyter. 12mo., pp. 39. 1748.

XXXV.

Excerpta ex Ovidio, Virgilio, Horatio, Juvenali, Persio, et Martiali. In Usum Juventutis Christianæ. Edidit Ecclesiæ Anglicanæ Presbyter. 12mo., pp. 242. 1749.

XXXVI.

Caii Sallustii Crispi Bellum Catilinarium et Jugurthinum. In Usum Juventutis Christianæ. Edidit Ecclesiæ Anglicanæ Presbyter. 12mo., pp. 110. 1749.

XXXVII.

Cornelii Nepotis excellentium Imperatorum Vitæ. In Usum Juventutis Christianæ. Edidit Ecclesiæ Anglicanæ Presbyter. 12mo., pp. 100. 1749.

XXXVIII.

Nicodemus: Or, a Treatise on the Fear of Man. Written in German by August Herman Franck. Abridged by

John Wesley, M.A., Fellow of Lincoln College, Oxford. The Fourth Edition. 12mo., pp. 32. 1749.

XXXIX.

A Treatise on Christian Prudence. Extracted from Mr. Norris. By John Wesley, A.M., Fellow of Lincoln College, Oxon. The Third Edition. 12mo., pp. 35. 1749.

XL.

The Manners of the Ancient Christians. Extracted from a French Author. By John Wesley, A.M., Fellow of Lincoln College, Oxford. 12mo., pp. 24. 1749.

XLI.

A Christian Library: Consisting of Extracts from, and Abridgments of, the choicest Pieces of practical Divinity which have been published in the English Tongue. In Fifty Volumes. By John Wesley, M.A., Fellow of Lincoln College, Oxford. 12mo. 1749–1755.

PREFACE.

1. We commonly believe, that there is not in the world a more complete body of practical divinity, than is now extant in the English tongue, in the writings of the last and the present century. And perhaps this belief is not altogether owing to a natural prejudice in favour of our own country. It seems rather to be grounded on the truth of things, on solid, rational observation.

2. Indeed there can be no reasonable doubt hereof in any who do but calmly consider, (even before they are acquainted with the writings themselves,) that we have not wanted men of natural abilities, no ways inferior to those other countries have produced, whether in earlier or later ages. Whatever assistances art could give, we have also largely enjoyed. And may we not add, (not unto us, O Lord, but unto thy name be the praise!) that the piety which has shone in many of our countrymen has been equal to their learning? They were indeed burning and shining lights, in their successive generations; men whom the Spirit of God endued with the truest wisdom, and taught to understand even the deep things of God.

3. Hence we have in English as great a variety of books,

on every branch of religion, as is to be found (I believe it may be said) in any language under heaven. And this variety has been abundantly increased, particularly in the present age, by numerous translations from all languages, ancient as well as modern. So that were a man to spend fourscore years, with the most indefatigable application, he could go but a little way toward reading over what has been published in our own tongue within these last hundred and fifty years.

4. But this very plenty creates a difficulty. One who desires to make the best of a short life, is lost among five hundred folios, and knows not where to begin. He cannot read all, and would willingly read those only that will best reward his labour. But who will point out these? Who will give him a clew, whereby he may guide himself through this labyrinth?

5. This is needful in the highest degree. And not only because of the immense variety, the endless multiplicity of books, with which he is surrounded on every side; but likewise, because in many of these more is spoken than is true. There is much truth; but there is much falsehood also; and these are frequently so intermixed, so (casually or designedly) blended together, that it is not an easy thing to separate them. Again: Many, though true, are of little use: Being chiefly, if not wholly, controversial, they rather tend to promote vain jangling, than holiness either of heart or life. Others, not controversial, are wrote in such a style as is scarce intelligible to the bulk of mankind; a fault which it is not easy for men of learning to avoid, which they cannot avoid without great attention, it being so natural to imagine, that what is plain to themselves must needs be so to their readers also.

6. Those who have avoided this fault have frequently fallen into another: Their thoughts are as common as their expressions. They speak plain, but mean time they speak nothing; nothing but what the meanest of their readers might have said for them. All their observations are trite and superficial; they just skim over the surface of religion, but declare nothing of the height or depth of those great truths which are brought to light by the Gospel

7. From this some have run into the opposite extreme. They are not too superficial, but too mystical. They find hidden meanings in everything, which God never taught, nor

the ancient children of God ever knew. They seek mysteries in the plainest truths, and make them such by their explications. Whereas the Christian religion, according to the scriptural account, is the plainest, clearest thing in the world; nothing stranger, or harder to be understood than this, "We love Him, because He first loved us."

8. There is yet another inconvenience arising from the vast variety of the authors in the English tongue. They do not always agree; they do not all speak the same things in the same manner. Even in points of practical religion, yea, and those of the highest concern, writers of no small eminence speak not only in a manner different from, but contradictory to, each other. One bids us go on; another, stop; one directs to the right hand, another to the left; insomuch that unless the reader be endued, not only with a good understanding, but with some experimental knowledge of the things of God, he is in danger of being quite bewildered. Nay, some unhappy men have been induced hereby to throw away all religion; imagining there was nothing therein but jargon and self-inconsistency.

9. Now who will be at the pains to extract the gold out of these baser mixtures? Who will separate the pure, genuine divinity out of this huge, mingled mass? I have made, as I was able, an attempt of this kind. I have endeavoured to extract such a collection of English divinity, as (I believe) is all true, all agreeable to the oracles of God; as is all practical, unmixed with controversy of any kind, and all intelligible to plain men; such as is not superficial, but going down to the depth, and describing the height, of Christianity; and yet not mystical, not obscure to any of those who are experienced in the ways of God. I have also particularly endeavoured to preserve a consistency throughout, that no part might contradict any other; but all conspire together to make "the man of God perfect, throughly furnished unto every good word and work."

10. But, in order to this, I have been obliged, not only to omit the far greatest part of several eminent authors, but also to add what was needful, either to clear their sense, or to correct their mistakes. And, in a design of this nature, I apprehend myself to be at full liberty so to do. I therefore take no author for better, for worse; (as indeed I dare not call any man Rabbi;) but endeavour to follow each so

far as he follows Christ. And not (knowingly) one step farther.

11. I follow (nearly, not scrupulously) the order of time, wherein these authors wrote. And that for two reasons,—first, that the serious reader may be the more clearly satisfied, that the genuine religion of Jesus Christ has been one and the same from the beginning; and, secondly, that if it should please God to call me hence, before the work is brought to a period, any who thinks good to pursue the same design, may the more easily go on where I leave off.

May the Giver of every good gift give it his blessing, and write his love in every reader's heart!

KINGSWOOD-SCHOOL,
March 25, 1749.

Preface to the Epistles of the Apostolical Fathers, St. Clement, St. Ignatius, St. Polycarp; and the Martyrdoms of St. Ignatius and St. Polycarp. Vol. I., p. 17.

TO THE READER.

1. THE authors of the following collection were contemporaries of the holy Apostles; one of them bred under our Lord himself, and the others well instructed by those great men whom He commissioned to go forth and teach all nations. We cannot therefore doubt, but what they deliver to us is the pure doctrine of the Gospel; what Christ and his Apostles taught, and what these holy men had themselves received from their own mouths.

2. Nor had they only the advantage of living in the apostolical times, of hearing the holy Apostles and conversing with them, but were themselves of a very eminent character in the church; men raised to the highest honour and authority; chosen by the Apostles to preside in their several sees; and those some of the most eminent then in the world: Such men therefore, we may be well assured, must have been carefully instructed in the mystery of the Gospel, and have had a most comprehensive and perfect knowledge of the faith as it is in Jesus.

3. Had they been men of no note, no authority in the church, yet the very age wherein they lived would have rendered their discourses justly venerable to us. But now, having to do with men not only instructed in common by the Apostles, with the other Christians of those days, but

particularly bred up and instituted by them; having here the writings of men who had attained to so perfect a knowledge of the mystery of godliness, as to be judged worthy by the Apostles themselves to be overseers of the great churches of Rome, Antioch, and Smyrna; we cannot with any reason doubt of what they deliver to us as the Gospel of Christ; but ought to receive it, though not with equal veneration, yet with only little less regard than we do the sacred writings of those who were their masters and instructers.

4. Yet farther: They were not only such eminent men, and bred up under such mighty advantages, and so throughly instructed in the knowledge of the Gospel, but they were also persons of consummate piety; adorned with all those Christian virtues which they so affectionately recommend to us. But especially they were zealous watchmen over their churches, careful to instruct them in the true faith of Christ, and to preserve them from the contagion of those heresies which even then began to corrupt it. Hence we read in Eusebius, with what a holy zeal Ignatius first, and then his fellow-disciple St. Polycarp, set themselves against those who taught other doctrines than what the Apostles had delivered unto them; what wise directions they gave for the discovery of false teachers, and how earnestly they exhorted all the churches to keep firm to their respective Bishops and Presbyters, and to the apostolical doctrine derived from them.

5. To this general piety of their lives, and care for the purity of religion, we may add their courage and constancy in the maintaining of it. And two of them, after having spent their lives in a careful administration of the great charge to which they were called, were at last made perfect through martyrdom, which they underwent with a calmness and resolution, worthy both the religion they professed, and the eminent characters they had obtained in the church.

6. Such reason have we to look on the writings of these holy men, as containing the pure, uncorrupted doctrine of Christ. But, to advance higher yet, they were not only thus qualified by these ordinary means to deliver the Gospel to us, but were likewise endued with the extraordinary assistance of the Holy Spirit.

7. To be satisfied of this, we need only consider, first, that the extraordinary gifts of the Holy Ghost, which the Scriptures themselves tell us were conferred on other believers as well as

on the Apostles, continued still in the church after their departure, as is expressly testified by Justin Martyr. And that we may be assured he spoke nothing but what was undeniable, we find him urging it against Trypho the Jew, as an unanswerable argument for the Christians against the Jews, from whom those gifts had been long departed.

8. The same St. Clement declares, in his Epistle to the Corinthians; where he reproves those who prided themselves in them. And St. Ignatius not only supposes, (in his salutation to the church of Smyrna,) that such gifts might be in others, but in his letter to the Philadelphians plainly intimates, that he himself was endued with a large portion of them.

9. Which being so, we cannot doubt, secondly, but that the Apostles were careful to set those over the several churches who were most eminent for these gifts; and that God was also pleased to grant to such persons a more than ordinary portion of his Spirit, for the better discharge of those eminent offices to which they were called.

10. One of the qualifications which the Apostles required, even in those who were to be ordained Deacons, we know, was, that they should be "men full of the Holy Ghost." And accordingly it is recorded of St. Stephen, that he was "full of faith and power, and did signs and wonders among the people;" nor could the Jews stand against the wisdom and Spirit by which he spake. How much more careful must they have been, not to admit any into the highest authority, but who were yet more eminently endued with the same gifts!

11. The plain inference is, not only that they were not mistaken in their interpretations of the Gospel of Christ; but that in all the necessary parts of it, they were so assisted by the Holy Ghost, as to be scarce capable of mistaking. Consequently, we are to look on their writings, though not of equal authority with the holy Scriptures, (because neither were the authors of them called in so extraordinary a way to the writing them, nor endued with so large a portion of the blessed Spirit,) yet as worthy of a much greater respect than any composures which have been made since; however men have afterwards written with more art, and a greater stock of human learning, than is to be found not only in the following pieces, but even in the New Testament itself.

12. Indeed the manner in which they are written, the true primitive simplicity which appears in all the parts of them, is no just objection to them, but rather a strong recommendation to all considering men. They knew the excellency of their doctrine, and the importance of the revelations which it made of the future state; and therefore they contented themselves to declare these things in a plain and simple manner; and yet with such efficacy and power as surpassed all the rhetoric in the world.

Preface to St. Clement's Epistle to the Corinthians. Vol. i., p. 21.

It is no small commendation which the Holy Ghost by St. Paul has left us of the writer of this Epistle, Philip. iv. 3: Where the Apostle not only mentions him as his fellow-labourer in the work of the Gospel, but as one whose name was written in the book of life.

He was made Bishop of Rome, by the express direction of one or both the Apostles, St. Peter and St. Paul. The occasion of his writing this letter seems to have been, first, the division of the church at Corinth on account of their teachers; and, secondly, their mistakes concerning the resurrection. St. Paul had not long before put a stop to the one, and set them right as to the other. But the evil beginning to break out afresh, St. Clement, in the Epistle before us, first takes notice of the rise of those new seditions, and exhorts them to unity; and then, by many arguments, establishes the certainty of the future resurrection.

It is most probably judged to have been written about seventy years after Christ, shortly after the end of Nero's persecution, and a little before the Jewish war broke out, which ended in the destruction of Jerusalem.

Preface to St. Polycarp's Epistle to the Philippians. Vol. i., p. 24.

The character of St. Polycarp, the angel or Bishop of the church in Smyrna, sufficiently appears from the words of our Lord, in the Revelation ii. 9, &c.: "I know thy works and tribulation and poverty; but thou art rich—fear none of these things which thou shalt suffer—be thou faithful unto death, and I will give thee a crown of life."

He writ this letter to the Philippians, as appears from

several passages of the letter itself, about or a little after the time of the martyrdom of St. Ignatius; that is, at the end of the year 116, or in the beginning of 117; when he had not as yet heard the particular circumstances of the sufferings of that glorious martyr.

It is here placed before the Epistles of St. Ignatius, although it was wrote after them, both because it is a fit introduction to them, and because it was probably so placed by Polycarp himself. For thus he speaks to the Philippians: "The Epistles of Ignatius we have sent unto you,—which are subjoined to this Epistle."

Preface to St. Ignatius's Epistles. Vol. i., p. 31.

Eusebius informs us, that as Ignatius * was on his way to Rome, in order to be cast to the wild beasts, he not only confirmed the churches through which he passed, but wrote to the chief of those that were near, in the following order:—

First, from Smyrna, where he tarried some time with his fellow-disciple, St. Polycarp, he wrote to the Ephesians, Magnesians, Trallians, and Romans; and being gone on to Troas, he thence wrote to the churches of Philadelphia and Smyrna, and a particular letter to Polycarp.

And with the descriptions which Polycarp and Eusebius have left us of the Epistles of this holy man, the following fully agree, as they do likewise exactly with those numerous quotations (produced at large and compared together by Bishop Pearson) which the ancient Fathers have made out of them.

Preface to Fox's Acts and Monuments of the Christian Martyrs. Vol. ii., p. 209.

TO THE READER.

After the venerable remains of Ignatius and Polycarp, closed with the artless, yet lively, discourses of Macarius, and John Arndt's nervous account of true Christianity, worthy of the earliest ages, I believed nothing could be more acceptable to the serious reader, than to see this Christianity reduced to practice. I was therefore easily determined to subjoin to these, "The Acts and Monuments of the Christian Martyrs." Here we see that pure and amiable religion

* *Historia Ecclesiastica*, lib. iii., c. 36.

evidently set forth before our eyes; assaulted, indeed, by all the powers of earth and hell, but more than conqueror over all.

2. In abridging this vast work I have purposely omitted, not only all the secular history, but likewise those accounts, writings, and examinations of the martyrs, which contained nothing particularly affecting or instructive.

3. Whoever attends to the power of God, which was so eminently shown both in the lives and deaths of these his saints, will easily excuse that manner of expression which might give disgust to a curious reader. Near two hundred years cannot but make a very considerable change in a living language; so that many phrases which were then both clear and beautiful, have now lost both their elegance and perspicuity. I had not leisure to alter the language much; only to change some obsolete expressions for such as are now in common use, and therefore more intelligible to ordinary readers.

4. May we all learn from these worthies, to be, not almost only, but altogether, Christians! to reckon all things but dung and dross for the excellency of the experimental knowledge of Jesus Christ! and not to count our lives dear unto ourselves, so we may finish our course with joy!

Preface to Extracts from the Works of the Puritans. Vol. vii., p. 2.

1. After an account of the lives, sufferings, and deaths of those holy men who sealed the ancient religion with their blood, I believed nothing would either be more agreeable or more profitable to the serious reader, than some extracts from the writings of those who sprung up, as it were, out of their ashes. These breathe the same spirit, and were, in a lower degree, partakers of the same sufferings. Many of them took joyfully the spoiling of their goods, and all had their names cast out as evil; being branded with the nickname of Puritans, and thereby made a by-word and a proverb of reproach.

2. I have endeavoured to rescue from obscurity a few of the most eminent of these: I say a few; for there is a multitude of them, which it would be tedious even to name. Nor have I attempted to abridge all the works of these few; for some of them are immensely voluminous. The

works of Dr. Goodwin alone would have sufficed to fill fifty volumes. I have therefore selected what I conceived would be of most general use, and most proper to form a complete body of practical divinity.

3. I am sensible, even these excellent writers are not without their blemishes. Their language is not so smooth and terse as that of the present age. Many of their expressions are now quite out of date, and some unintelligible to common readers. The whole language of Bishop Hall (if we rank him in that number) is too stiff, laboured, and affected. That of most of the rest runs into the other extreme,—is too low, and purposely neglected. Add to this, that they are exceeding verbose, and full of circumlocutions and repetitions. But I persuade myself, most of these defects are removed in the following sheets. The most exceptionable phrases are laid aside; the obsolete and unintelligible expressions altered; abundance of superfluous words are retrenched; the immeasurably long sentences shortened; many tedious circumlocutions are dropped, and many needless repetitions omitted.

4. But it should not be concealed, that there are other blemishes than these, in the greater part of the Puritan writers. One of these is, that they drag in controversy on every occasion, nay, without any occasion or pretence at all. Another is, that they generally give a low and imperfect view of sanctification or holiness. The former of these it was easy to remedy, by leaving out all that but glanced upon controversy; so that now all that fear God, though of various opinions, may read them both with advantage and pleasure. The latter defect, I trust, is fully supplied by the preceding and following tracts.

5. But abundant recompense is made for all their blemishes by the excellencies which may be observed in them. Such is the spirit wherewith they write; they appear, one and all, to be quite possessed with the greatness and importance of their subject, to be thoroughly in earnest, and as serious as if they were just returned from, or launching into, eternity. Their judgment is generally deep and strong, their sentiments just and clear, and their tracts on every head full and comprehensive, exhausting the subjects on which they write.

6. More particularly, they do indeed exalt Christ. They set Him forth in all his offices. They speak of Him as those

that have seen his glory, full of grace and truth. They sum up all things in Christ, deduce all things from Him, and refer all things to Him.

7. And, next to God himself, they honour his word. They are men mighty in the Scriptures, equal to any of those who went before them, and far superior to most that have followed them. They prove all things hereby. Their continual appeal is, "to the law and to the testimony." Nor do they easily form a judgment of anything, till they have weighed it in the balance of the sanctuary.

8. Hence it is, that they are continually tearing up the very roots of Antinomianism, by showing at large, from the oracles of God, the absolute necessity, as of that legal repentance which is previous to faith, so of that evangelical repentance which follows it, and which is essential to that holiness without which we cannot see the Lord.

9. But the peculiar excellency of these writers seems to be the building us up in our most holy faith. It is frequently observed, that, after the first joy of faith wherein the young believer rides as upon the wings of the wind, he either suddenly or gradually sinks down, and meets as it were a vast vacuity. He knows not what to do with his faith, or how to exercise himself unto godliness. There appears μέγα χάσμα, a great gulf, an huge chasm, between the first and the perfect love. Now this Mr. Bolton, Dr. Preston, Dr. Sibbs, and their contemporaries, above all others, instruct us how to pass through; how to use the faith which God has given, and to go from strength to strength. They lead us by the hand in the paths of righteousness, and show us how, in the various circumstances of life, we may most surely and swiftly grow in grace, and in the knowledge of our Lord Jesus Christ.

Preface to the Works of Mr. John Smith. Vol. xix., p. 177.

I AM sensible some parts of the following discourses are scarce intelligible to unlearned readers. But I could not prevail with myself, on that account, to rob those who can understand them of so great a treasure.

JOHN WESLEY.

March 10, 1752.

Preface to the Whole Duty of Man. Vol. xxi., p. 5.

TO THE READER.

WHOEVER reads the following treatise, should consider the time wherein it was written. Never was there more talk of faith in Christ, of justification by faith, and of the fruits of the Spirit: And scarce ever was there less practice of plain, moral duties, of justice, mercy, and truth. At such a time it was peculiarly needful to inculcate what was so generally neglected. And this is well done in the ensuing tract, (particularly with regard to the extracts of religion,) which far better deserves its title than that miserable thing which has lately usurped the name.

I do not apprehend that any one page herein contradicts that fundamental principle, "By grace ye are saved, through faith; being justified freely through the redemption which is in Jesus." Nor am I afraid that any who have read the preceding volumes should be induced by any part of this to build again the things which they had thrown down, to seek salvation by their own righteousness. But I trust, many who have already experienced the free grace of God in Christ Jesus, may hereby be more fully instructed to walk in Him, and more throughly furnished for every good word and work. JOHN WESLEY.

Preface to Whateley's Directions for Married Persons. Vol. xxii., p. 3.

TO THE READER.

THE following tract did not come to my hand soon enough to be inserted in its proper place; namely, between Bishop Hall's and Mr. Bolton's Works, with whom the author of it was cotemporary. But it can never be unseasonable nor unacceptable to those who love plain, sound, practical religion. I have seen nothing on the subject, in any either ancient or modern tongue, which is in any degree comparable to it. It is so full, so deep, so closely, so strongly wrote, and yet with the most exquisite decency, even where the author touches on points of the most delicate nature that are to be found within the whole compass of divinity. I cannot therefore but earnestly recommend it to the most serious and attentive consideration of all those married persons who desire to have

a conscience void of offence, and to adorn the Gospel of God our Saviour.

LONDON, JOHN WESLEY.
January 6, 1753.

Preface to Clark's Lives of Eminent Persons. Vol. xxvi., p. 3.

TO THE READER.

1. IN order to illustrate, by examples, the rules already laid down, I at first only designed to abridge the Lives which Mr. Clark had collected. But upon a closer inspection, it was easy to perceive, many of them would not answer the pains of abridging. Many of the persons of whom he speaks were no ways eminent, either for piety or understanding. The accounts he has given of many of the rest contain few matters worth relating; and even these are generally related in a low and injudicious manner.

2. On the other hand, I found he had omitted the Lives of some of the most eminent men in our nation. Such were Archbishop Usher and Bishop Bedell in particular: Such were many others of the Established Church, who had no scruple in respect of conforming both to her doctrine and discipline.

3. I have therefore been obliged to vary from my first design, both by omitting many Lives which Mr. Clark has inserted, as containing either nothing exemplary, or nothing but what occurs with more advantage in the Lives of others; and by inserting some which he had omitted, although they were men famous in their generations, highly esteemed by all those who love the image of God, in whomsoever it may be found.

4. Perhaps it may be useful, as well as agreeable, to those who are broke loose from that miserable bigotry which is too often entailed upon us from our forefathers, to observe how the same Spirit works the same work of grace in men upright of heart, of whatever denomination. These, how widely soever they differ in opinion, all agree in one mind, one temper. How far distant soever they are from each other, with regard to the circumstances of worship, they all meet in the substance of all true worship, "the faith that worketh by love."

Preface to an Extract from the Works of Archbishop Tillotson. Vol. xlv., p. 295.

TO THE READER.

I HAVE the rather inserted the following Extracts for the sake of two sorts of people,—those who are unreasonably prejudiced for, and those who are unreasonably prejudiced against, this great man. By this small specimen it will abundantly appear, to all who will at length give themselves leave to judge impartially, that the Archbishop was as far from being the worst, as from being the best, of the English writers.

XLII.

Thoughts upon Infant Baptism. Extracted from a late Writer. 12mo., pp. 21. 1751.

XLIII.

Some Account of the Life and Death of Matthew Lee, executed at Tyburn, October 11th, 1752; in the 20th year of his Age. 12mo., pp. 24. 1752.

XLIV.

An Extract of the Life and Death of Mr. John Janeway, Fellow of King's College, in Cambridge. By JOHN WESLEY, M.A. 12mo., pp. 35. 1753.

XLV.

The Complete English Dictionary, explaining most of those Hard Words which are found in the Best English Writers. By a Lover of Good English, and Common Sense. N. B. The Author assures you, he thinks this is the best English Dictionary in the World. 12mo. 1753.

TO THE READER.

As incredible as it may appear, I must avow, that this Dictionary is not published to get money; but to assist persons of common sense, and no learning, to understand the best English authors; and that with as little expense of either time or money as the nature of the thing will allow.

To this end, it contains, not a heap of Greek and Latin words, just tagged with English terminations; (for no good

English writer, none but vain and senseless pedants, give these any place in their writings;) not a scroll of barbarous law expressions, which are neither Greek, Latin, nor good English; not a crowd of technical terms, the meaning whereof is to be sought in books expressly wrote on the subjects to which they belong; not such English words as *and, of, but,* which stand so gravely in Mr. Bailey's, Pardon's, and Martin's Dictionaries; but "most of those hard words which are found in the best English writers." I say *most;* for I purposely omit, not only all that are not hard, and which are not found in the best writers; not only all law words, and most technical terms; but likewise all the meaning of which may be easily gathered from those of the same derivation. And this I have done, in order to make this Dictionary both as short and cheap as possible.

I should add no more, but that I have so often observed, the only way, according to the modern taste, for any author to procure commendation to his book, is, vehemently to commend it himself. For want of this deference to the public, several excellent tracts, lately printed, but left to commend themselves by their intrinsic worth, are utterly unknown or forgotten: Whereas, if a writer of tolerable sense will but bestow a few violent encomiums on his own work; especially, if they are skilfully ranged in the title-page; it will pass through six editions in a trice: The world being too complaisant to give a gentleman the lie; and taking it for granted, he understands his own performance best.

In compliance, therefore, with the taste of the age, I add, that this little Dictionary is not only the shortest and cheapest, but likewise, by many degrees, the most correct, which is extant at this day. Many are the mistakes in all the other English Dictionaries which I have yet seen: Whereas I can truly say, I know of none in this: And I conceive the reader will believe me; for if I had, I should not have left it there. Use, then, this help, till you find a better.*

XLVI.

The Trial of Spirits, both in Teachers and Hearers. Wherein is held forth the clear Discovery of all that are Carnal and

* Mr. Wesley's explanation of the word *Methodist,* in this Dictionary, is worthy of notice. It is, "One that lives according to the method laid down in the Bible."—EDIT.

Antichristian Teachers in these Nations: Testified from the Word of God, before the University Congregations in Cambridge. By the Rev. Mr. W. D., Master of Gonvil and Caius College, Cambridge. Extracted by a Member of the Church of England. 12mo., pp. 31. 1753.

XLVII.

Explanatory Notes upon the New Testament. By JOHN WESLEY, M. A., Late Fellow of Lincoln College, Oxford. 4to., pp. 765. 1755.

PREFACE.

1. FOR many years I have had a desire of setting down and laying together what has occurred to my mind, either in reading, thinking, or conversation, which might assist serious persons, who have not the advantage of learning, in understanding the New Testament. But I have been continually deterred from attempting anything of this kind, by a deep sense of my own inability; of my want not only of learning for such a work, but much more of experience and wisdom. This has often occasioned my laying aside the thought. And when, by much importunity, I have been prevailed upon to resume it, still I determined to delay it as long as possible, that (if it should please God) I might finish my work and my life together.

2. But having lately had a loud call from God, to arise and go hence, I am convinced that, if I attempt anything of this kind at all, I must not delay any longer. My day is far spent, and (even in a natural way) the shadows of the evening come on apace. And I am the rather induced to do what little I can in this way, because I can do nothing else; being prevented by my present weakness from either travelling or preaching. But, blessed be God, I can still read, and write, and think. O that it may be to his glory!

3. It will be easily discerned, even from what I have said already, and much more from the notes themselves, that they were not principally designed for men of learning, who are provided with many other helps; and much less for men of long and deep experience in the ways and word of God. I desire to sit at their feet, and to learn of them. But I write chiefly for plain, unlettered men, who understand only their mother tongue, and yet reverence and love the word of God, and have a desire to save their souls.

4. In order to assist these in such a measure as I am able, I design, first, to set down the text itself, for the most part, in the common English translation, which is in general (so far as I can judge) abundantly the best that I have seen. Yet I do not say, it is incapable of being brought, in several places, nearer to the original. Neither will I affirm that the Greek copies from which this translation was made are always the most correct. And therefore I shall take the liberty, as occasion may require, to make here and there a small alteration.

5. I am very sensible this will be liable to objection; nay, to objections of quite opposite kinds. Some will probably think the text is altered too much; and others, that it is altered too little. To the former I would observe, that I have never knowingly, so much as in one place, altered it for altering's sake; but there, and there only, where, First, the sense was made better, stronger, clearer, or more consistent with the context; Secondly, where, the sense being equally good, the phrase was better or nearer the original. To the latter, who think the alterations too few, and that the translation might have been nearer still, I answer, This is true; I acknowledge it might. But what valuable end would it have answered, to multiply such trivial alterations as add neither clearness nor strength to the text? This I could not prevail upon myself to do: So much the less, because there is, to my apprehension, I know not what peculiarly solemn and venerable in the old language of our translation. And suppose this to be a mistaken apprehension, and an instance of human infirmity; yet is it not an excusable infirmity to be unwilling to part with what we have been long accustomed to, and to love the very words by which God has often conveyed strength or comfort to our souls?

6. I have endeavoured to make the notes as short as possible, that the comment may not obscure or swallow up the text; and as plain as possible, in pursuance of my main design,—to assist the unlearned reader: For this reason I have studiously avoided, not only all curious and critical inquiries, and all use of the learned languages; but all such methods of reasoning and modes of expression, as people in common life are unacquainted with: For the same reason, as I rather endeavour to obviate than to propose and answer objections; so I purposely decline going deep into many

difficulties, lest I should leave the ordinary reader behind me.

7. I once designed to write down barely what occurred to my own mind, consulting none but the inspired writers. But no sooner was I acquainted with that great light of the Christian world, (lately gone to his reward,) Bengelius, than I entirely changed my design, being throughly convinced, it might be of much service to the cause of religion, were I barely to translate his *Gnomon Novi Testamenti,* than to write many volumes upon it. Many of his excellent notes I have therefore translated; many more I have abridged; omitting that part which was purely critical, and giving the substance of the rest. Those various readings, likewise, which he has showed to have a vast majority of ancient copies and translations on their side, I have, without scruple, incorporated with the text; which, after his manner, I have divided all along, (though not omitting the common division into chapters and verses, which is of use on various accounts,) according to the matter it contains, making a larger or smaller pause, just as the sense requires. And even this is such an help in many places, as one who has not tried it can scarcely conceive.

8. I am likewise indebted for some useful observations to Dr. Heylin's "Theological Lectures;" and for many more to Dr. Guyse, and to the "Family Expositor" of the late pious and learned Dr. Doddridge. It was a doubt with me for some time, whether I should not subjoin to every note I received from them, the name of the author from whom it was taken; especially considering I had transcribed some, and abridged many more, almost in the words of the author. But upon farther consideration, I resolved to name none, that nothing might divert the mind of the reader from keeping close to the point in view, and receiving what was spoke only according to its own intrinsic value.

9. I cannot flatter myself so far (to use the words of one of the above-named writers) as to imagine that I have fallen into no mistakes, in a work of so great difficulty. But my own conscience acquits me of having designedly misrepresented any single passage of Scripture, or of having written one line, with a purpose of inflaming the hearts of Christians against each other. God forbid that I should make the words of the most gentle and benevolent Jesus a vehicle to convey such poison. Would to God that all the

party names, and unscriptural phrases and forms, which have divided the Christian world, were forgot; and that we might all agree to sit down together, as humble, loving disciples, at the feet of our common Master, to hear his word, to imbibe his Spirit, and to transcribe his life in our own!

10. Concerning the Scriptures in general, it may be observed, the word of the living God, which directed the first Patriarchs also, was, in the time of Moses, committed to writing. To this were added, in several succeeding generations, the inspired writings of the other Prophets. Afterwards, what the Son of God preached, and the Holy Ghost spake by the Apostles, the Apostles and Evangelists wrote. This is what we now style the Holy Scripture: This is that "word of God which remaineth for ever;" of which, though "heaven and earth pass away, one jot or tittle shall not pass away." The Scripture, therefore, of the Old and New Testament is a most solid and precious system of divine truth. Every part thereof is worthy of God; and all together are one entire body, wherein is no defect, no excess. It is the fountain of heavenly wisdom, which they who are able to taste, prefer to all writings of men, however wise, or learned, or holy.

11. An exact knowledge of the truth was accompanied in the inspired writers with an exactly regular series of arguments, a precise expression of their meaning, and a genuine vigour of suitable affections. The chain of argument in each book is briefly exhibited in the table prefixed to it, which contains also the sum thereof, and may be of more use than prefixing the argument to each chapter; the division of the New Testament into chapters having been made in the dark ages, and very incorrectly; often separating things that are closely joined, and joining those that are entirely distinct from each other.

12. In the language of the sacred writings, we may observe the utmost depth, together with the utmost ease. All the elegancies of human composures sink into nothing before it: God speaks not as man, but as God. His thoughts are very deep; and thence his words are of inexhaustible virtue. And the language of his messengers, also, is exact in the highest degree; for the words which were given them, accurately answered the impression made upon their minds: And hence Luther says, "Divinity is nothing but a grammar of the

language of the Holy Ghost." To understand this throughly, we should observe the emphasis which lies on every word, the holy affections expressed thereby, and the tempers shown by every writer. But how little are these, the latter especially, regarded! though they are wonderfully diffused through the whole New Testament, and are in truth a continued commendation of him who acts, or speaks, or writes.

13. The New Testament is all those sacred writings in which the new testament or covenant is described. The former part of this contains the writings of the Evangelists and Apostles; the latter, the Revelation of Jesus Christ. In the former is, first, the history of Jesus Christ, from his coming in the flesh, to his ascension into heaven; then, the institution and history of the Christian Church, from the time of his ascension. The Revelation delivers what is to be, with regard to Christ, the Church, and the universe, till the consummation of all things.

BRISTOL HOT-WELLS,
January 4, 1754.

XLVIII.

A Preservative against Unsettled Notions in Religion. By JOHN WESLEY, M.A. 12mo., pp. 246. 1758.

TO THE READER.

MY design in publishing the following tracts is not to reclaim, but to preserve; not to convince those who are already perverted, but to prevent the perversion of others. I do not therefore enter deep into the controversy even with Deists, Socinians, Arians, or Papists; much less with those who are not so dangerously mistaken, Mystics, Quakers, Anabaptists, Presbyterians, Predestinarians, or Antinomians. I only recite, under each head, a few plain arguments, which, by the grace of God, may farther confirm those who already know "the truth as it is in Jesus."

XLIX.

An Extract of a Short and Easy Method with the Deists. 12mo., pp. 12. 1758.

L.

A Treatise concerning the Godhead of Jesus Christ. Translated from the French. 12mo., pp. 36. 1758.

LI.

A Short Exposition of the Ten Commandments. Extracted from Bishop Hopkins. 12mo., pp. 96. 1759.

PREFACE.

1. "WHOSOEVER will be saved, before all things it is necessary that he keep the catholic faith;" that faith which is enjoyed by all the children of God, at all times and in all places. But still, "if I have all faith, and have not charity," that is, love, "I am nothing." And if I have, or seem to have, all charity, yet, "without holiness I cannot see the Lord." Without universal holiness, both of heart and life, I cannot see the face of God in glory. This is the purport of that solemn declaration, "In Christ Jesus," in the Christian dispensation, "neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love:" Or, (as the Apostle varies the expression,) "Circumcision is nothing, and uncircumcision is nothing; but keeping the commandments of God."

2. This manifestly refers to those ten words or commandments which God, in person, pronounced on Mount Sinai, and then wrote on two tables of stone, to be delivered down to his Church in all ages. These are no other than a divine compendium of the whole duty of man. These, when the Son of God "was made flesh, he came not to destroy, but to fulfil." And "not one jot or tittle" of these "shall pass away, till all things are fulfilled."

3. These abundance of writers have attempted to explain; but most of them in a dry and superficial manner. And even those who have penetrated deeper into their meaning, yet generally fail here: Either they speak of faith and love, the soul of all the commandments, slightly and, as it were, by the by; or they treat of them as of any other particular commandments, standing in the same rank with the rest. Perhaps Bishop Ken alone, of all the late English writers, is clear of this charge; who has so beautifully resolved every commandment into love, and so strongly shown, that this is "the fulfilling of the law." Yet even he is less explicit than might be desired on faith, the foundation of the law; the one foundation of the law written in the heart, without which we can neither love nor obey.

4. But this defect, also, is fully supplied by the labour of

Bishop Hopkins. He has not only shown, with the highest exactness, the true and the whole meaning of every commandment, the literal and the spiritual meaning, in its length and breadth, its depth and height, but has continually built on the true foundation, living faith in the Son of God, and continually pointed us to love, the life, the soul, the end, of every commandment. He shows these in their true point of view, not as two distinct commandments, but as prevailing, influencing, enlivening, and perfecting the whole, without which all our religion is a dead carcass. His Exposition, therefore, I can safely recommend to all that believe on the Lord Jesus Christ; and, indeed, to all that long to believe on Him, that know and bewail their want of faith. The former it may direct and quicken in his law; the latter it may, by the blessing of God, convince more deeply of the need they have to be washed in "the fountain opened for sin and uncleanness."

JOHN WESLEY.

June 21, 1759.

LII.

Christian Instructions, extracted from a late French Author. 12mo., pp. 54. 1760.

LIII.

Directions for Married Persons: Describing the Duties common to both, and peculiar to each of them. By William Whateley. 12mo., pp. 70. 1760.

LIV.

The Desideratum: Or, Electricity made plain and useful. By a Lover of Mankind, and of Common Sense. 12mo., pp. 72. 1760.

PREFACE.

1. In the following tract, I have endeavoured to comprise the sum of what has been hitherto published on this curious and important subject, by Mr. Franklin, Dr. Hoadly, Mr. Wilson, Watson, Lovett, Freke, Martin, Watkins, and in the Monthly Magazines. But I am chiefly indebted to Mr. Franklin for the speculative part, and to Mr. Lovett for the practical: Though I cannot in everything subscribe to the sentiments either of one or the other.

2. Indeed, I am not greatly concerned for the philosophical part, whether it stand or fall. Of the facts we are absolutely assured; although they are of so surprising a nature, that a man could not have asserted them a few years ago without quite giving up his reputation. But who can be assured of this or that hypothesis, by which he endeavours to account for those facts? Perhaps the utmost we have reason to expect here is, an high degree of probability.

3. I am much more concerned for the physical part, knowing of how great importance this is; how much sickness and pain may be prevented or removed, and how many lives saved, by this unparalleled remedy. And yet with what vehemence has it been opposed! Sometimes by treating it with contempt, as if it were of little or no use; sometimes by arguments, such as they were; and sometimes by such cautions against its ill effects as made thousands afraid to meddle with it.

4. But so it has fared with almost all the simple remedies which have been offered to the world for many years. When Sir John Floyer published his excellent book on Cold Bathing, many for a time used and profited by it. So did abundance of people by cold water, when it was publicly recommended by Dr. Hancock. The ingenious and benevolent Bishop of Cloyne brought tar-water likewise into credit for a season; and innumerable were the cures wrought thereby, even in the most desperate and deplorable cases. Nor was it a little good which was done by the use of sea-water, after Dr. Russel had published his tract concerning it. Indeed, each of these did wonders in its turn. But alas! their reign was short. The vast party which were on the other side, soon raised the cry, and ran them down. In a few years they were out of fashion, out of use, and almost out of memory; and the foul, hard-named exotics took place again, to the utter confusion of common sense.

5. Must not electricity, then, whatever wonders it may now perform, expect soon to share the same fate? And yet it is absolutely certain, that in many, very many, cases, it seldom or never fails. "I can truly say," says Mr. Lovett, "I scarce ever knew any who made the trial and did not succeed. Not that all disorders will yield thereto: Neither in this, any more than the common way, will the same treatment of the same disorder in different persons have always the same

success." Indeed, there cannot be in nature any such thing as an absolute panacea,—a medicine that will cure every disease incident to the human body. If there could, electricity would bid fairer for it than any thing in the world; as it takes place in such a vast number of disorders, some of them so widely different from the others.

6. And yet there is something peculiarly unaccountable, with regard to its operation. In some cases, where there was no hope of help, it will succeed beyond all expectation; in others, where we had the greatest hope, it will have no effect at all. Again: In some experiments, it helps at the very first, and promises a speedy cure; but presently the good effect ceases, and the patient is as he was before. On the contrary, in others it has no effect at first: It does no good; perhaps seems to do hurt. Yet all this time it is striking at the root of the disease, which in a while it totally removes. Frequent instances of the former we have in paralytic, of the latter, in rheumatic, cases.

7. But still one may, upon the whole, pronounce it the *Desideratum*, the general and rarely-failing remedy, in nervous cases of every kind, (palsies excepted,) as well as in many others. Perhaps if the nerves are really perforated, (as is now generally supposed,) the electric ether is the only fluid in the universe which is fine enough to move through them. And what, if the nervous juice itself be a fluid of this kind? If so, it is no wonder that it has always eluded the search of the most accurate naturalists.

8. Be this as it may, Mr. Lovett is of opinion, "the electrical method of treating disorders cannot be expected to arrive at any considerable degree of perfection, till administered and applied by the gentlemen of the faculty." Nay, then, *quantâ de spe decidi!** All my hopes are at an end. For when will it be administered and applied by them? Truly, *ad Græcas calendas.*† Not till the gentlemen of the faculty have more regard to the interest of their neighbours than their own; at least, not till there are no Apothecaries in the land, or till Physicians are independent of them.

9. Therefore, without waiting for what probably never will be, and what, indeed, we have no reason to expect, let men of sense do the best they can for themselves, as well as for

* From how great expectations am I fallen!—EDIT.

† At no future time.—EDIT.

their poor, sick, helpless neighbours. How many may they relieve from racking pain or pining sickness, by this unexpensive and speedy remedy! restoring them to ease, health, strength, generally in a few minutes, frequently in a moment! And if a few of these lovers of mankind, who have some little knowledge of the animal economy, would only be diligent in making experiments, and setting down the more remarkable of them, in order to communicate them one to another, that each might profit by the other's labour; I doubt not but more nervous disorders would be cured in one year, by this single remedy, than the whole English *Materia Medica* will cure by the end of the century.

10. It is not impossible, but the *Gentlemen Reviewers* may bestow a compliment on me as well as on Mr. Lovett. If they are so kind, I would only beg them not to plume themselves upon a discovery, which I have helped them to myself; namely, that the following is little more than an extract from others: I intended it so to be. I designed only to collect together the substance of the most celebrated writings on the subject; and to place them in one connected view, for the use of those who have little time or money to spare. I only wish some who has more leisure and ability than me would consider it more deeply, and write a full practical treatise on electricity, which might be a blessing to many generations.

November 1, 1759.

LV.

The Life and Death of Mr. Thomas Walsh, composed in great part from the Accounts left by Himself. By James Morgan, a Member of the Church of England. 12mo., pp. 270. 1762.

PREFACE.

I HAVE carefully read the following account, and believe it to be strictly true. I think it will need no other recommendation to the children of God.

JOHN WESLEY.

January 20, 1763.

LVI.

Letters wrote by Jane Cooper. To which is prefixed, some Account of her Life and Death. 12mo., pp. 41.

THE PREFACE.

1. The good Armelle has been heard of far and wide. Her Life has been written at large, containing several hundred pages, translated into various languages, and published almost in all parts of Europe by persons of various persuasions. Her deep, solid, unaffected piety has recommended her to those of all denominations who regarded not mere opinions, but the genuine work of God,—"righteousness, and peace, and joy in the Holy Ghost."

2. But it is impossible to give so full an account of the good woman, whose station in life was the same for some years. She had no such director of her conscience, who was informed (like those in the Roman Church) of the minutest particulars, relating either to her internal or external walking with God. And she wrote no circumstantial account of herself. We have only some hints occasionally written, for her own private use, or the satisfaction of her friends. And the greatest part even of her letters is lost; particularly of those which she took most pains in writing: So that what follows is little more than fragments.

But though they're little, they are golden sands;

in several respects not inferior to anything in the life of Armelle Nicholas; in others, greatly superior thereto. For, first, all here is genuine; which I fear is not the case in the account given us of Armelle. For words are there put into her mouth which I think she could not possibly utter. For instance: She is made to say, "I had always such a sense of my sins, that I never felt pride in my life." Could any one born of a woman say this? Is it not an embellishment added by her historian?

3. Secondly. All here is strong sterling sense, strictly agreeable to sound reason. Here are no extravagant flights, no mystic reveries, no unscriptural enthusiasm. The sentiments are all just and noble; the result of a fine natural understanding, cultivated by conversation, thinking, reading, and true Christian experience. At the same time they show an heart as well improved as the understanding; truly devoted to God, and filled, in a very uncommon degree, with the entire fruit of his Spirit.

4. Thirdly. This strong genuine sense is expressed in such a style as none would expect from a young servant-maid:

A style not only simple and artless in the highest degree, but likewise clear, lively, proper: Every phrase, every word, being so well chosen, yea, and so well placed, that it is not easy to mend it. And such an inexpressible sweetness runs through the whole, as art would in vain strive to imitate.

So Jane Cooper wrote, and spoke, and lived. Thou that readest, "go and do likewise!"

JOHN WESLEY.

LVII.

Explanatory Notes upon the Old Testament. By JOHN WESLEY, M. A., late Fellow of Lincoln College, Oxford. In Three Volumes. 4to. 1765.

PREFACE.

1. ABOUT ten years ago I was prevailed upon to publish *Explanatory Notes upon the New Testament.* When that work was begun, and indeed when it was finished, I had no design to attempt anything farther of the kind. Nay, I had a full determination not to do it, being throughly fatigued with the immense labour (had it been only this; though this indeed was but a small part of it) of writing twice over a quarto book, containing seven or eight hundred pages.

2. But this was scarce published before I was importuned to write *Explanatory Notes upon the Old Testament.* This importunity I have withstood for many years. Over and above the deep conviction I had of my insufficiency for such a work, of my want of learning, of understanding, of spiritual experience, for an undertaking more difficult by many degrees than even writing on the New Testament, I objected that there were many passages in the Old which I did not understand myself, and consequently could not explain to others, either to their satisfaction or my own. Above all, I objected the want of time; not only as I have a thousand other employments, but as my day is near spent, as I am declined into the vale of years. And to this day it appears to me as a dream, a thing almost incredible, that I should be entering upon a work of this kind when I am entering into the sixty-third year of my age.

3. Indeed these considerations, the last in particular, still appear to me of such weight, that I cannot entertain a thought of *composing* a body of Notes on the whole Old

Testament. All the question remaining was, "Is there extant any Exposition which is worth abridging?" Abundantly less time will suffice for this, and less abilities of every kind. In considering this question, I soon turned my thought on the well-known Mr. Henry. He is allowed by all competent judges to have been a person of strong understanding, of various learning, of solid piety, and much experience in the ways of God. And his exposition is generally clear and intelligible, the thoughts being expressed in *plain* words: It is also *sound*, agreeable to the tenor of Scripture, and to the analogy of faith. It is frequently *full*, giving a sufficient explication of the passages which require explaining. It is in many parts *deep*, penetrating farther into the inspired writings than most other comments do. It does not entertain us with vain speculations, but is *practical* throughout; and usually *spiritual* too, teaching us how to worship God, not in form only, but "in spirit and in truth."

4. But it may be reasonably inquired, "If Mr Henry's exposition be not only plain, sound, full, and deep, but practical, yea, and spiritual too, what need is there of any other? Or how is it possible to mend this? to alter it for the better?" I answer, Very many who have this have no need of any other, particularly those who believe (what runs through the whole work, and will much recommend it to them) the doctrine of absolute, irrespective, unconditional predestination. I do not advise these much to trouble themselves about any other exposition than Mr. Henry's; this is sufficient, through the assistance of the blessed Spirit, to make private Christians "wise unto salvation," and (the Lord applying his word) "throughly furnished unto every good work."

5. But then it is manifest, on the other hand, every one cannot have this exposition. It is too large a purchase: There are thousands who would rejoice to have it; but it bears too high a price. They have not six guineas, the London price, in the world, perhaps from one year's end to another. And if they sometimes have, yet they have it not to spare; they need it for other occasions. How much soever, therefore, they desire so valuable a work, they must content themselves to go without it.

6. But suppose they have money enough to purchase, yet they have not time enough to read, it; the size is as unsur-

mountable an objection as the price itself. It is not possible for men who have their daily bread to earn by the sweat of their brows, who generally are confined to their work from six in the morning till six in the evening, to find leisure for reading over six folios, each containing seven or eight hundred pages. These therefore have need of some other exposition than Mr. Henry's. As excellent as it is in its kind, it is not for their purpose; seeing they have neither money to make the purchase, nor time to read it over.

7. It is very possible, then, to *mend* this work, valuable as it is, at least by *shortening* it. As the grand objection to it is the *size,* that objection may be removed; and they who at present have no possibility of profiting by it, while it is of so great a bulk and so high a price, may then enjoy part, at least, of the same advantage with those who have more money and more leisure. Few, I presume, that have the whole, and leisure to read it, will concern themselves with an extract. But those who cannot have all will, for the present at least, be glad to have a part. And they who complain it is too *short* may yet serve themselves of it till they can procure the *long* work.

8. But I apprehend this valuable work may be made more valuable still by making it *plainer* as well as shorter. Accordingly what is here extracted from it, which indeed makes but a small part of the following volumes, is considerably plainer than the original. In order to this, not only all the Latin sentences occasionally interspersed are omitted, but whatever phrases or words are not so intelligible to persons of no education. Those only who frequently and familiarly converse with men that are wholly uneducated can conceive how many expressions are mere Greek to them which are quite natural to those who have any share of learning. It is not by reading, much less by musing alone, that we are enabled to suit our discourse to common capacities. It is only by actually talking with the vulgar, that we learn to talk in a manner they can understand. And unless we do this, what do we profit them? Do we not lose all our labour? Should we speak as angels, we should be of no more use to them than "sounding brass or a tinkling cymbal."

9. Nay, I apprehend what is extracted from Mr. Henry's work may in some sense be more sound than the original.

Understand me right; I mean more conformable to that glorious declaration, God "willeth all men to be saved, and to come to the knowledge of his truth." And let it not be objected, that the making any alteration with regard to a point of doctrine is a misrepresentation of the author's sense, and consequently an injury done to him. It would be so, if an alteration were made of his words, so as to make them bear a different meaning; or if any words were recited as his which he did not write. But neither of these is the case. Nothing is recited here as written by him which he did not write. Neither is any construction put upon his words different from his own. But what he wrote in favour of particular redemption is totally left out. And of this I here give express notice to the reader once for all.

10. Again: It is certainly possible that a work abundantly shorter than Mr. Henry's may nevertheless be considerably fuller in some particulars. There are many words which he passes over without any explanation at all, as taking it for granted that the reader already knows the meaning of them. But this is a supposition not to be made; it is an entire mistake. For instance: What does a common man know of an omer or a hin? Why, Moses explains his own meaning: "An omer is the tenth part of an ephah." True; but what does the honest man know of an ephah? Just as much as of an omer. I suppose that which led Mr. Henry into these omissions, which otherwise are unaccountable, was the desire of not saying what others had said before, Mr. Pool in particular. This is easily gathered from his own words: "Mr. Pool's English Annotations are of admirable use, especially for the explaining of Scripture phrases, opening the sense, and clearing of difficulties. I have industriously declined as much as I could what is to be found there."* I wish he had not; or at least that he had given us the same sense in other words. Indeed he adds, "Those and other annotations are most easy to be consulted upon occasion." Yes, by those that have them; but that is not the case with the generality of Mr. Henry's readers. And besides, they may justly expect that so large a comment will leave them no occasion to consult others.

11. It is possible likewise to penetrate deeper into the meaning of some scriptures than Mr. Henry has done.

* Preface, page 6.

Although in general he is far from being a superficial writer, yet he is not always the same. Indeed if he had, he must have been more than man, considering the vastness of his work. It was scarce possible for any human understanding to furnish out such a number of folios without sinking sometimes into trite reflections, and observations rather lively than deep. A stream that runs wide, and covers a large tract of land, will be shallow in some places. If it had been confined within a moderate channel, it might have flowed deep all along.

12. Nay, it cannot be denied, that there may be an exposition of Scripture more closely practical than some parts of Mr. Henry's are, as well as more spiritual. Even his exposition of the twentieth chapter of Exodus, where one would naturally have expected to find a complete scheme of Christian practice, does not answer that expectation. Nor do I remember that he has anywhere given us a satisfactory account of spiritual religion, of the kingdom of God within us, the fruit of Christ dwelling and reigning in the heart. This I hoped to have found, particularly in the exposition of our Lord's Sermon upon the Mount. But I was quite disappointed of my hope. It was not by any means what I expected.

13. I do not therefore intend the following Notes for a bare abridgment of Mr. Henry's exposition. Far from it: I not only omit much more than nineteen parts out of twenty of what he has written, but make many alterations and many additions, well nigh from the beginning to the end. In particular, I everywhere omit the far greater part of his inferences from, and improvement of, the chapter. They who think these the most valuable part of the work may have recourse to the author himself. I likewise omit great part of almost every note, the sum of which is retained; as it seems to be his aim to say as much, whereas it is mine to say as little, as possible. And I omit abundance of quaint sayings and lively antitheses; as, "God feeds his birds; shall he not feed his babes?" "Pharaoh's princes; his pimps rather." Indeed everything of this kind which occurred I have left quite untouched; although I am sensible these are the very flowers which numberless readers admire; nay, which many, I doubt not, apprehend to be the chief beauties of the book. For that very reason I cannot but wish they had never had a

place therein; for this is a blemish which is exceeding catching. He that admires it will quickly imitate it. I used once to wonder whence some whom I greatly esteem had so many pretty turns in preaching. But when I read Mr. Henry, my wonder ceased. I saw they were only copying after him; although many of them probably without designing or even adverting to it. They generally consulted his exposition of their text, and frequently just before preaching. And hence little witticisms and a kind of archness insensibly stole upon them, and took place of that strong, manly eloquence, which they would otherwise have learned from the inspired writers.

14. With regard to alterations, in what I take from Mr. Henry, I continually alter hard words into easy, and long sentences into short. But I do not knowingly alter the sense of anything I extract from him. I only endeavour in several places to make it more clear and determinate. I have here and there taken the liberty of altering a word in the text. But this I have done very sparingly, being afraid of venturing too far, as being conscious of my very imperfect acquaintance with the Hebrew tongue. I have added very largely from Mr. Pool, as much as seemed necessary for common readers, in order to their understanding those words or passages which Mr. Henry does not explain. Nay, from the time that I had more maturely considered Mr. Pool's "Annotations on the Bible," which was soon after I had gone through the book of Genesis, I have extracted far more from him than from Mr. Henry; it having been my constant method, after reading the text, first to read and weigh what Mr. Pool observed upon every verse, and afterwards to consult Mr. Henry's exposition of the whole paragraph. In consequence of this, instead of short additions from Mr. Pool to supply what was wanting in Mr. Henry, which was my first design, I now only make extracts from Mr. Henry, to supply, so far as they are capable, what was wanting in Mr. Pool. I say so far as they are capable; for I still found it needful to add to both such farther observations as have from time to time occurred to my own mind in reading or thinking on the Scriptures, together with such as I have occasionally extracted from other authors.

15. Every thinking man will now easily discern my design in the following sheets. It is not to write sermons, essays,

or set discourses, upon any part of Scripture. It is not to draw inferences from the text, or to show what doctrines may be proved thereby. It is this: To give the direct, literal meaning of every verse, of every sentence, and, as far as I am able, of every word, in the oracles of God. I design only, like the hand of a dial, to point every man to this; not to take up his mind with something else, how excellent soever; but to keep his eye fixed upon the naked Bible, that he may read and hear it with understanding. I say again, and I desire it may be well observed, that none may expect what they will not find, it is not my design to write a book which a man may read separate from the Bible, but barely to assist those who fear God in hearing and reading the Bible itself, by showing the natural sense of every part in as few and plain words as I can.

16. And I am not without hopes, that the following Notes may in some measure answer this end, not barely to unlettered and ignorant men, but also to men of education and learning; although it is true, neither these nor the Notes on the New Testament were principally designed for them. Sure I am, that tracts wrote in the most plain and simple manner are of infinitely more service to me than those which are elaborated with the utmost skill, and set off with the greatest pomp of erudition.

17. But it is no part of my design to save either learned or unlearned men from the trouble of thinking. If so, I might perhaps write folios too, which usually overlay rather than help the thought. On the contrary, my intention is to make them think, and assist them in thinking. This is the way to understand the things of God: "Meditate thereon day and night;" so shall you attain the best knowledge, even to "know the only true God, and Jesus Christ whom he hath sent." And this knowledge will lead you "to love Him, because He hath first loved us;" yea, "to love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength." Will there not then be all "that mind in you which was also in Christ Jesus?" And in consequence of this, while you joyfully experience all the holy tempers described in this book, you will likewise be outwardly "holy as He that hath called you is holy, in all manner of conversation."

18. If you desire to read the Scriptures in such a manner

as may most effectually answer this end, would it not be advisable, (1.) To set apart a little time, if you can, every morning and evening for that purpose? (2.) At each time, if you have leisure, to read a chapter out of the Old, and one out of the New, Testament; if you cannot do this, to take a single chapter, or a part of one? (3.) To read this with a single eye, to know the whole will of God, and a fixed resolution to do it? In order to know his will, you should, (4.) Have a constant eye to the analogy of faith, the connexion and harmony there is between those grand, fundamental doctrines, original sin, justification by faith, the new birth, inward and outward holiness: (5.) Serious and earnest prayer should be constantly used before we consult the oracles of God; seeing "Scripture can only be understood through the same Spirit whereby it was given." Our reading should likewise be closed with prayer, that what we read may be written on our hearts: (6.) It might also be of use, if, while we read, we were frequently to pause, and examine ourselves by what we read, both with regard to our hearts and lives. This would furnish us with matter of praise, where we found God had enabled us to conform to his blessed will; and matter of humiliation and prayer, where we were conscious of having fallen short. And whatever light you then receive should be used to the uttermost, and that immediately. Let there be no delay. Whatever you resolve, begin to execute the first moment you can. So shall you find this word to be indeed the power of God unto present and eternal salvation.

EDINBURGH,
April 25, 1765.

LVIII.

A Treatise on Justification: Extracted from Mr. John Goodwin, by JOHN WESLEY. With a Preface; wherein all that is material in Letters just published under the name of the Rev. Mr. Hervey is answered. 12mo., pp. 207. 1765.

LIX.

The Pilgrim's Progress from this World to that which is to come. Abridged by JOHN WESLEY, M.A. The Fifth Edition. 12mo., pp. 52. 1766.

LX.

Extracts from the Letters of Mr. Samuel Rutherford. By the Rev. JOHN WESLEY, M.A., sometime Fellow of Lincoln College, Oxford. 12mo.

LXI.

Christian Letters, by Joseph Alleine. The Fourth Edition. 12mo., pp. 80. 1767.

TO THE READER.

THE Letters of Mr. Samuel Rutherford have been generally admired by all the children of God, into whose hands they have fallen, for the vein of piety, trust in God, and holy zeal, which run through them. The same piety, zeal, and confidence in God, shine through all the Letters of Mr. Alleine; so that in this respect he may well be styled, the English Rutherford. But yet there is a very discernible difference between them: In piety and fervour of spirit they are the same; but the fervour of the one more resembles that of St. Paul; of the other, that of St. John. They were both men of the most intrepid courage; but in love Mr. Alleine has the pre-eminence. He seems to excel in bowels of mercy, meekness, gentleness, in tenderness, mildness, and sweetness of spirit, even to his bitterest enemies. I do not therefore scruple to give these Letters the preference even to Mr. Rutherford's; as expressing, in a still higher degree, the love that is long-suffering and kind, which is not provoked, which thinketh no evil, and which hopeth, believeth, and endureth all things.

JOHN WESLEY.

London, March 7, 1767.

LXII.

An Extract of the Life of the late Rev. Mr. David Brainerd, Missionary to the Indians. By JOHN WESLEY, M.A. 12mo., pp. 274. 1768.

LXIII.

Advice with respect to Health. Extracted from a late Author. 12mo., pp. 218. 1769.

TO THE READER.

1. Dr. Tissot's "Advice to People in General," published a few years since, is, I am persuaded, one of the most useful books of the kind, which has appeared in the present century. It plainly speaks a person of strong understanding, extensive knowledge, and deep experience. At the same time he shows great humanity, and a tender sense of the sufferings of his fellow-creatures; and doubtless a desire of preventing or lessening these, was at least one reason of this publication.

2. His descriptions of diseases are truly admirable, almost everywhere drawn from the life; and so clear, that even common people of tolerable sense will easily know any distemper thereby. His medicines are exceedingly few; so few that, at first sight, one would scarce think it possible they should suffice for so many disorders as he had treated of. And most of those few are quite simple; as simple as can well be imagined. The rest are seldom compounded of more than two or three simple and well-known ingredients.

A farther recommendation of them is, that the far greater part are of a moderate price. And as they are cheap, so most of them are safe; not likely to do hurt to any one.

3. It is another mark of his excellent judgment, that in all cases he lays so much stress upon regimen; and that on so many occasions he recommends outward applications, a method constantly observed by the ancient Physicians. Add to this, his earnest and repeated cautions against all spirituous and heating medicines; against keeping the patient too hot; and, above all, against keeping him in a close or foul air, whereby so many diseases are heightened or prolonged, and so many thousands of lives thrown away. Add his seasonable detection of so many vulgar errors, some of which have almost universally obtained; and which, nevertheless, scarce any Physician of note had before dared to expose.

4. Where there are so many excellent things, is there any defect? Possibly a few such might be observed. Some would esteem as such, his violent fondness for bleeding; his recommending it on the most trifling occasions; and prescribing very frequent repetitions of it, as indispensably necessary, in several diseases which may be perfectly cured

without ever bleeding at all. I instance in a pleurisy. Indeed thirty years ago, I was utterly astonished, when I heard Dr. Cockburn (of St. James's) say, "Sir, I never bleed in a pleurisy. I know no cause. I know no one intention it answers, which I cannot answer as well, or better, without thus wasting the strength of my patient." But I have now seen the proof of it over and over. Nay, I will say more. I have not seen a man in a pleurisy these twenty years, (and I have seen not a few,) whom I could not cure, not only without bleeding, but without any internal medicine whatever. Alas, alas! How few Physicians love their neighbour as themselves!

5. Might not one also rank among the less excellent things in this tract, the author's amazing love of glysters? One remarked of Dr. Swift, "In all his writings he shows an uncommon affection for the last concoction of the human nutriment." May not the same remark (in a little different sense) be made of Dr. Tissot? I wonder whether he ever himself submitted to, or performed, the operation? Undoubtedly in cases of extreme necessity, both modesty and cleanliness must give place; and either man or woman would sin against God, in not permitting an injection of any kind. But what, I pray, beside extreme necessity, would induce any but a beast of a man, either to prescribe to another, or admit himself, such a worse than beastly remedy?

6. Is there not an objection of the same kind to that uncleanly, stinking ointment, which he prescribes for the cure of the itch? And what need of this, when it may be cured just as well, by medicines which have no smell at all? Suppose by hellebore and cream, or by juice of lemons mixed with oil of violets. But there is another objection to all that the Doctor has wrote upon this disorder. Can it be thought that so great a man as Dr. Tissot never saw the "Transactions" of our Royal Society? But if he has seen them, how could he utterly forget the paper communicated by Dr. Mead, which puts it beyond all possible dispute, being a matter of ocular demonstration, that the itch is nothing but animalcule of a peculiar kind, burrowing under the scarf-skin? Yet, if he had not utterly forgot this, how came he to prescribe internal medicines for it? Does any man prescribe vomits or purges to kill fleas or lice?

7. May I be permitted to touch upon one point more, to which I cannot fully subscribe? I am sensible, it may be esteemed huge want of sense, if not of modesty likewise, to contradict the skilful in their own art; yea, some of the greatest names in Europe. But I cannot help it: When either the souls or lives of men are at stake, I dare not accept any man's person. What I refer to, is his vehement recommendation of the Peruvian bark, as "the only infallible remedy either for mortifications or intermitting fevers." He really seems transported with the theme, as are many Physicians beside. I object to this, (1.) It is not "an infallible remedy," either for one or the other; no, not even when administered by a very skilful Physician, after evacuations of every kind. I have known pounds of it given to stop a mortification; yet the mortification spread till it killed the patient. I myself took some pounds of it when I was young, for a common tertian ague, and that after vomiting; yet it did not, would not, effect a cure. And I should probably have died of it, had I not been cured unawares, by drinking largely of lemonade. I will be bold to say, from my personal knowledge, there are other remedies which more seldom fail. I believe the bark has cured six agues in ten; I know cobweb-pills have cured nine in ten. The bark has often stopped a mortification; and sometimes it has failed. But I could never learn, that Dr. Piper's method (of Essex) has failed in a single instance; though one of his patients was of a gross habit, and above sixty years old, and another above ninety.* Let them philosophize upon these things who please; I urge plain matter of fact. I object, secondly, that as it is far from being an infallible remedy, so it is far from being a safe one. Not that I affirm, as Dr. Tissot supposes the objectors do, that it occasions asthmas or dropsies. I do not think this at all improbable: However, I have not observed it. But this I affirm in the face of the sun; it frequently turns an intermitting fever into a consumption. By this means, a few years since, one of the most amiable young women I have known lost her life; and so did one, who was before one of the healthiest and stoutest young men in Yorkshire. I could multiply instances; but I need go no farther than my own case. In the last ague

* What his method is, any one may see in the last edition of the "Primitive Physic."

which I had, the first ounce of bark was, as I expected, thrown off by purging. The second, being mixed with salt of wormwood, stayed in my stomach. And just at the hour my ague should have come, began a pain at the point of my shoulder-blade. Quickly it shifted its place, began a little under my left breast, and there fixed. In less than an hour, I had a short cough; soon after, a small fever. From that time, the cough, the pain, and the fever, continued without intermission. And every night, very soon after I lay down, came first a dry cough for forty or fifty minutes; then an impetuous one, till something seemed to burst, and for half an hour more I threw up thick fetid pus. Here was expedition! What but a ball could have made quicker dispatch, than this infallible medicine? In less than six hours, it obstructed, inflamed, and ulcerated my lungs, and by this summary process, brought me into the third stage of a true pulmonary consumption. Excuse me, therefore, if, having escaped with the skin of my teeth, I say to all I have any influence over, Whenever you have an intermitting fever, look at me, and beware of the bark! I mean the bark in substance. If you love your lives, beware of swallowing ounce after ounce of indigestible powder, though it were powder of post. To infusions or decoctions, I have no objection.

8. The following pages contain the most useful parts of Dr. Tissot's book: I believe the substance of all that will stand the test of sound reason and experience. I have added little thereto, but have judged it would be of use to retrench a great deal; in particular, much bleeding, much Peruvian bark, and abundance of glysters. It is my belief, that one might retrench, without any loss, many more of the remedies he prescribes: In many cases half, in others three quarters; in some, eight or nine parts in ten; since a single (perhaps even outward) remedy would effect a perfect cure.

9. I have only to add, (what it would not be fashionable for a Physician to believe, much less to mention,) that as God is the sovereign disposer of all things, and particularly of life and death, I earnestly advise every one, together with all his other medicines, to use that medicine of medicines,—prayer. Dr. Tissot himself will give us leave to think this an universal medicine. At the same time, then, that we use all the means which reason and experience dictate, let us

seek a blessing from Him who has all power in heaven and earth, who gives us life and breath and all things, and who cannot withhold from them that seek Him any manner of thing that is good.

JOHN WESLEY.

LXIV.

An Extract of Letters on Religious Subjects. By Mrs. Lefevre. 12mo., pp. 106. 1769.

TO THE READER.

THE person who published these Letters about twelve years ago, observes, "The writer of them never supposed they would be made public, but put down the sentiments of her heart in the confidence of friendship. This may excuse the inaccuracies some may find. Besides, they are not recommended as patterns of polite epistolary correspondence. Their merit is of another kind. It consists neither in the fineness of the language, nor in the elegance of the manner." I really think it does, as well as "in the goodness of the sentiment." I am not ashamed to recommend them as "patterns of truly polite epistolary correspondence;" expressing the noblest sentiments in the most elegant manner; in the purest, yea, and finest, language. Yet undoubtedly, even the beauty of language is nothing, compared to the spirit which breathes throughout. Happy they who both taste her spirit, and are partakers of it; who "walk in the light as He is in the light," and know that "the blood of Jesus Christ his Son cleanseth from all sin."

JOHN WESLEY.

LXV.

Some Account of the Experience of E. J. 12mo., pp. 11. 1770.

LXVI.

The Christian Sacrament and Sacrifice. Extracted from Dr. Brevint. The Sixth Edition. 12mo., pp. 32. 1771.

LXVII.

Directions to Children and Servants. 12mo., pp. 38. 1771.*

* This tract, and the nineteen which follow it, were inserted by Mr. Wesley in a uniform edition of his own Works.—EDIT.

LXVIII.

An Extract from Mr. Law's Case of Reason, or Natural Religion, fairly and fully stated, in Answer to a Book entitled, Christianity as Old as the Creation. 12mo., pp. 107. 1772.

LXIX.

An Extract from Mr. Law's Serious Answer to Dr. Trapp's Four Sermons on the Sin, Folly, and Danger of being Righteous overmuch. 12mo., pp. 63. 1772.

LXX.

Some Animadversions upon Dr. Trapp's late Reply. 12mo., pp. 52. 1772.

LXXI.

A Short, but Sufficient, Confutation of Bishop Warburton's projected Defence (as he calls it) of Christianity, in his "Divine Legation of Moses." In a Letter to the Lord Bishop of London. 12mo., pp. 80. 1772.

LXXII.

An Extract from Mr. Law's Spirit of Prayer. 12mo., pp. 106. 1772.

LXXIII.

An Extract from Mr. Law's Spirit of Love. 12mo., pp. 57. 1772.

LXXIV.

An Extract from Mr. Law's Letters. 12mo., pp. 65. 1772.

LXXV.

An Extract from Mr. Law's Address to the Clergy. Published a little after his Death. 12mo., pp. 45. 1772.

LXXVI.

An Extract of Miss Mary Gilbert's Journal. 12mo., pp. 91. 1772.

TO THE READER.

1. Among the innumerable novelties which have appeared in the world, within half a century, I do not remember to have seen the experience of a child written by herself. Herein much variety is not to be expected, nor any art or

ornament at all; as she set down, from time to time, merely for her own use, just what occurred between God and her own soul. But on this very account, persons of understanding will set the greater value upon it; because it contains only genuine Christian experience, painted in its native colours.

2. The reflections occasionally interspersed are always just, frequently strong and affecting; particularly those on death, or the shortness of life; especially from the mouth of a child. And the language wherein they are expressed, although plain and altogether unstudied, is yet pure and terse in the highest degree, yea, frequently elegant; such as the most polite either of our Lawyers or Divines would not easily alter for the better. Such language I hardly know where to find, unless in the almost inimitable letters of Jane Cooper; between whom and Miss Gilbert there was a remarkable resemblance, both in sentiment and expression. And had it pleased the all-wise Disposer of all things to give her a few more years on earth, and an increase of grace in proportion to her years, she would have been another Jane Cooper.

LIVERPOOL, JOHN WESLEY.
April 7, 1768.

LXXVII.

An Extract from the Journal of Elizabeth Harper. 12mo., pp. 58. 1772.

TO THE READER.

1. To set the doctrine of Christian perfection too high is the ready way to drive it out of the world. Let a man only describe it as implying a freedom from mistakes and human infirmities; and whoever knows there is no such freedom in this life naturally concludes, "There is no perfection." Hence we should always carefully guard against this, by insisting, it is no more and no less than giving God all our heart; loving Him with all our heart, and our neighbour as ourselves.

2. This is well consistent with a thousand infirmities, which belong to every soul while in the body. To place this in the clearest and fullest light, I have published the following extract from the artless Journal of a plain woman, wrote merely for her own use. I have no doubt but God had all her heart. But yet how many were her infirmities!

And these are the more apparent, because she was a person of no uncommon endowments; one that had just plain, natural understanding, without any advantage of education, and who wrote down daily just what she felt, with all possible artlessness and simplicity. The chief of these are wandering thoughts; (whether natural or preternatural;) listlessness in private prayer; (I believe, entirely owing to bodily disorder;) hurry in business; (it seems, not apparent to others, though frequently felt by herself;) want of a steady, invariable advertence to the presence of God; speaking too many words, more than were strictly necessary; speaking, through ignorance, a word not strictly true; speaking sometimes too quick, so as to have the appearance of anger; omission of things which had better be done. Perhaps one might mention, likewise, under this head, such vehement temptations to anger, to impatience, to fretfulness, to immoderate sorrow, and to follow her own will, that at divers times she escaped with the skin of her teeth, and scarce knew whether she escaped or not. So particular a detail of these things may be of singular use to those who find the same temptations; and who may be encouraged thereby, to "hold the beginning of their confidence steadfast unto the end."

3. But it may be objected, "If perfection means only that love which is consistent with all these infirmities, then how does it differ from what is experienced by every believer?" I answer, (1.) Many are delivered from these infirmities, in a far greater measure than she was. I judge her to have been a real witness of Christian perfection, but only in a low degree. (2.) Whom do you know that experiences even what she did,—that never-failing love of God and man; that uninterrupted calmness of mind; that invariable meekness, gentleness, humility; that continual hunger and thirst after righteousness, after the entire image of God; above all, that absolute, unreserved dependence upon Christ, as the fountain of every good and perfect gift, of all holiness and happiness? Does every believer experience this? I will be bold to say, not one in a thousand. I suppose, not one upon earth, unless he has received another gift, widely different from what he received when he was justified. At least, I know no one in the three kingdoms who comes up to this experience, (besides a few in their first love,) unless, after justification, he has found a second change wrought in a

moment. However, concerning that circumstance we need not dispute, whether it be wrought gradually or instantaneously; only let the change be wrought; only let our souls be renewed in the whole image of God; only let all that mind be in us which was also in Christ Jesus; let Him reign in our hearts without a rival, at all times, and in all places. Let us be all devoted to Him in soul and in body; and let all our thoughts, and words, and actions be continually offered up to God, as holy sacrifices acceptable to God through Christ.

4. A few more circumstances relating to this amiable woman may not be unacceptable to the reader. Elizabeth, the daughter of William and Joan Tuck, was born at Penzance, December 20, 1734. She was brought to Redruth when about four years old; and, as she grew up, lived as other harmless people did. June 30, 1755, she was married to one Andrew Harper, a shop-keeper of Redruth; and, three or four years after, she became weak and sickly. At the same time she grew distressed in her mind, which she strove to remove by various ways; but all to no purpose. In the latter end of the year 1763, a fever brought her to the brink of eternity. She was greatly afraid to die; and hearing there were some in the town who had no fear of death, she entreated her husband, without delay, to send for one of the Preachers. Conversing with him, she saw the way of conquering the fear of death. She soon recovered her health, and from that time sought the Lord with her whole heart, till, on Easter-day, (having joined the society before,) as she was receiving the Lord's supper, these words were strongly applied to her soul: "It is God that justifieth: Who is he that condemneth?" She went home, called her husband, and said, "Now all my sins are forgiven. I am not afraid to die now; for I love God, and I know He loves me."

5. From this time she walked closely with God, and was hearty and zealous in his cause. There was nothing in her power which she was not ready to do for the servants or children of God. She was exceedingly tempted, after she believed God had cleansed her from inbred sin. Of this she gives a large account in her Journal; but she did not cast away her confidence. When she saw death approaching, she was not moved, but calmly looked up to God. She exhorted

her husband, and all near her, not to love the world, or the things of the world. A little after she said, "'Lord, thou knowest all things: Thou knowest that I love thee.' Thou knowest it hath been my only desire to please thee: Come, Lord Jesus! Come, and sanctify me throughout, spirit, soul, and body! O come quickly!" In a little time she cried, "He is come! He is come!" and presently fell asleep.

LXXVIII.

A Short Account of Ann Johnson. By John Johnson. 12mo., pp. 11. 1772.

LXXIX.

A Short Account of Ann Rogers. By John Johnson. 12mo., pp. 13. 1772.

LXXX.

A Short Account of the Death of Mary Langson, of Taxall, in Cheshire; who died January 29, 1769. 12mo., pp. 11. 1772.

LXXXI.

A Letter to the Rev. Mr. John Wesley. By a Gentlewoman. 12mo., pp. 20. 1772.

LXXXII.

An Extract of Two Discourses on the Conflagration and Renovation of the World. Written by James Knight, D.D., late Vicar of St. Sepulchre, London. 12mo., pp. 31. 1773.

LXXXIII.

A Short Account of John Dillon. 12mo., pp. 13. 1773.

LXXXIV.

Christian Reflections. Translated from the French. 12mo., pp. 60. 1773.

LXXXV.

Instructions for Members of Religious Societies. Translated from the French. 12mo., pp. 50. 1773.

LXXXVI.

An Extract from Dr. Cadogan's Dissertation on the Gout, and all Chronic Diseases. 12mo., pp. 49. 1774.

ADVERTISEMENT.

A FEW things in this excellent tract have been censured with some reason. These are omitted or altered in the following extract; which I therefore recommend to men of understanding, as the most masterly piece upon the subject which has yet appeared in the English language.

TO THE READER.

1. WE may give the due praise to Dr. Cadogan's tract, without undertaking to defend it in every point. It may be allowed, that he sometimes paints too strongly; though I believe with a good design. He knows how apt the generality of people are to aim a little below the mark; and on this account, perhaps, sometimes places it higher than otherwise he would have done. With this view he seems a little to exaggerate upon the unwholesomeness of smoked or salted meats. Undoubtedly these are hard of digestion to all sorts of people, and extremely unwholesome for sedentary persons, as well as those of a weak and tender constitution. Yet I would not condemn them in so strong terms, considering how many thousands in the kingdom live chiefly upon them for many years, and still remain in perfect health.

2. Another instance of this exaggeration we have, in what he says concerning pickles. It may be allowed, that they are not wholesome to persons of a delicate constitution. Perhaps, too, the using them in large quantities may impair a good constitution. But still I cannot commend the condemning them universally, as no less than poison. I really believe a man of a firm constitution might use a small quantity of them daily, yea, for forty or fifty years together, without hurting himself at all.

3. Perhaps yet another instance of the same kind is his assertion, that there are no hereditary distempers; that, in particular, there is no such thing in the world as an hereditary gout. He must certainly mean no more, than that distempers are not near so often hereditary as we imagine; and that the gout in particular is generally owing to one or more of the three causes he assigns; consequently, is contracted by ourselves, and not derived from our parents. This may be allowed; and it is a very important truth, though little attended to. The far greater part of our

chronical distempers are doubtless contracted by ourselves. But not all: I am a living witness of the contrary, even with regard to the gout itself. Those who know me, do not charge me with intemperance, either in meat or drink. I am not indolent; I never travel much less than five thousand miles in a year. And I bless God I have no violent passions. Yet I have, within these thirty years, had frequently the gout, (of which my father was frequently ill, and my mother died,)—nine or ten times.

4. If, therefore, the Doctor really means, that there are absolutely no hereditary distempers, I cannot subscribe to his opinion; neither to his condemning of wine in general, several sorts of which, as Dr. Hoffman shows at large, are so far from being unwholesome, that they are some of the most powerful medicines yet known, in some very dangerous diseases. I myself was ordered by Dr. Cheyne, (not the warmest advocate for liquors,) after drinking only water for some years, to take a small quantity of wine every day. And I am persuaded, far from doing me any hurt, it contributed much to the recovery of my strength. But it seems, we are to make a pretty large allowance for what the Doctor says on this head; seeing he grants, it will do you little or no harm to take "a plentiful cup now and then." Enough, enough! Then it will certainly do you no harm, if, instead of drinking that cup in one day, (suppose once a week,) you divide it into seven, and drink one of them every day.

5. I cannot but think, if your wine is good in kind, suited to your constitution, and taken in small quantities, it is full as wholesome as any liquor in the world, except water. Yet the grievous abuse of it, which almost universally prevails, might easily prejudice a benevolent man against it; and make him endeavour to prevent the abuse, by forbidding the use of it. But what could prejudice him against so harmless a thing as bread? "Nay, he thinks, it is not harmless; for if it stand but two or three days in water, it will turn the water quite sour." What, if it did? Does not the Doctor know, that most vegetables are acescent? And are they ever the less wholesome for that? But, in fact, it does not. I have occasionally (not through design, but forgetfulness) made the experiment over and over. I have in London let a large toast lie several days in water, and the water did not contract the least sourness. So that I cannot but still

conceive, of all vegetable food, there is none more wholesome than well-made wheaten bread.

6. If anything in his excellent tract is more whimsical than even his prejudice against bread, it is what he says concerning the unwholesomeness of flesh throughly roasted or boiled. One would wonder any one should imagine, that flesh is more wholesome by being half raw. I regard no theory upon this head: I appeal to matter of fact. Now, how many persons has the Doctor known, with whom a proper quantity of such flesh as suited their constitution agreed well when little boiled, and disagreed when much boiled? Has he found twenty such? To this day I have found but one, among the many thousand persons with whom I converse every year. Yea, and I doubt the fact with regard to him: I doubt, it is pure imagination, arising from reading the Doctor's book. And this may be the case with others also.

7. But allowing the Doctor is not infallible, allowing him to be mistaken in these and a few other particulars, his general plan is truly excellent. No reasonable man who looks round about him can doubt but ninety-nine chronical distempers in an hundred are occasioned by one or other of the causes which he has so judiciously assigned. He cannot doubt but ninety-nine in an hundred of those distempers which are supposed to be hereditary, are really owing to one of these three causes, intemperance, indolence, or irregular passions.

8. The first of these, intemperance, extends much farther than is commonly imagined. For that may be intemperance to one, which is not so to another. To every individual, it is intemperance to use any kind of food, or such a quantity of any, either meat or drink, as in any degree impairs his health; yea, though the effect do not immediately follow, though it do not produce any present inconvenience. But, if this be intemperance, how exceeding few practise temperance even in food! And how many gouty, scrofulous, and scorbutic disorders, are owing to the want of it!

9. The most fruitful source of chronical distempers, next to intemperance, is indolence. But this word also we are to understand in a very wide extent: It here means, the want of due exercise; the not using such a kind and such a degree of exercise, at least once in every day, as each constitution

requires. One would imagine indeed that common sense would induce every one to use this. But experience shows it does not; although it is hardly credible to what a degree it is neglected, even by those who have the greatest need of it. "To how many hundreds," said Dr. Friend to my eldest brother, "if not thousands, have I prescribed exercise! And how many have punctually followed my prescription? To this day, I know not one."

10. Not that any one particular kind of exercise is necessary for all persons. Indeed Dr. Cheyne supposes the natural exercise of walking, where the strength suffices, to be preferable to any other. But it should be used every day, not less than an hour before dinner, or after supper. Where the strength will not admit of this, the want of it may be supplied by riding two hours at least on horseback every day before dinner or supper. If neither of these can be borne, the end of both may be answered by riding in a carriage. But then it must be constant and long continued; and it will have surprising effects. Dr. P., of Essex, has cured almost all his neighbours who were afflicted with the gout, by advising them to ride in their carriages eight hours a day, four in the morning and four in the afternoon. Those who cannot afford this, may use a chamber-horse, which will suit every constitution. Add to this a strictly temperate diet, and few chronical diseases will remain long.

11. I believe none will, provided the passions be regular, as well as the diet and exercise. But violent passions indulged, without any other cause, will destroy the firmest constitution. As acute passions, anger and joy for example, have been known, in a thousand instances, to bring on acute distempers, so lingering passions occasion chronical disorders. How often does grief or hopeless love produce incurable consumptions! So true it is, "the sorrow of this world worketh death," temporal as well as eternal.

12. So far the Doctor could go. None could more skilfully point out the source of our disorders. But where is the cure for either lingering or impetuous passions, that either furiously overturn this house of earth, or sap the foundations of health and life, by sure though slow approaches? Who knows not, that the whole *materia medica* is of no avail in this case? The poor patient must cry out still, as did those, two thousand years ago, *Hei mihi, quod nullis amor est*

*medicabilis herbis.** Grief, desire, "hope deferred, make the heart sick," with a sickness which drugs cannot cure. What can cure it, but the peace of God? No other medicine under heaven. What but the love of God, that sovereign balm for the body as well as the mind? And this the poor may attain as well as the rich; for it is to be bought "without money and without price." It is purchased for us already, "not with silver and gold, but with the blood of a Lamb without spot or blemish." It is purchased for all: "Ask, and it shall be given: Every one that asketh receiveth."

This the universal bliss,
  Bliss for every soul design'd;
God's original promise this,
  God's great gift to all mankind:
Blest in God this moment be;
Blest to all eternity!

LXXXVII.

A Treatise on Religious Affections: In Three Parts.
Part I. Containing the Nature of the Affections, and their Importance in Religion. Part II. Showing what are no certain Signs that Religious Affections are gracious, or that they are not. Part III. Showing what are distinguishing Signs of truly gracious and holy Affections.
By the Rev. JONATHAN EDWARDS, A.M., President of the College of New-Jersey. Abridged by the Rev. JOHN WESLEY. 12mo., pp. 69. 1773.

TO THE READER.

1. THE design of Mr. Edwards, in the treatise from which the following extract is made, seems to have been chiefly, if not altogether, to serve his hypothesis. In three preceding tracts, he had given an account of a glorious work in New-England, of abundance of sinners of every sort and degree who were in a short time converted to God. But in a few years, a considerable part of these "turned back as a dog to the vomit." What was the plain inference to be drawn from this? Why, that a true believer may "make shipwreck of the faith." How then could he evade the force of this? Truly, by eating his own words, and proving, as well as the

* This quotation from Ovid may be thus rendered:—
"Woe is me, that no medicinal herbs are capable of curing love!"—EDIT.

nature of the thing would bear, that they were no believers at all!

2. In order to this, he heaps together so many curious, subtle, metaphysical distinctions, as are sufficient to puzzle the brain, and confound the intellects, of all the plain men and women in the universe, and to make them doubt of, if not wholly deny, all the work which God had wrought in their souls.

3. Out of this dangerous heap, wherein much wholesome food is mixed with much deadly poison, I have selected many remarks and admonitions which may be of great use to the children of God. May God write them in the hearts of all that desire to walk as Christ also walked!

JOHN WESLEY.

BRISTOL,
September 1, 1773.

LXXXVIII.

A Short Roman History. 12mo., pp. 155. 1773.

LXXXIX.

A Collection of Forms of Prayer for every Day in the Week. The Sixth Edition. 12mo., pp. 76. 1775.

PREFACE.

THE intention of the collector of these prayers was, First, to have forms of prayer for every day in the week, each of which contained something of deprecation, petition, thanksgiving, and intercession. Secondly, to have such forms for those days which the Christian Church has ever judged peculiarly proper for religious rejoicing, as contained little of deprecation, but were explicit and large in acts of love and thanksgiving. Thirdly, to have such for those days which from the age of the Apostles have been set apart for religious mourning, as contained little of thanksgiving, but were full and express in acts of contrition and humiliation. Fourthly, to have intercessions every day for all those whom our own Church directs us to remember in our prayers. And, Fifthly, to comprise in the course of petitions for the week the whole scheme of our Christian duty.

Whoever follows the direction of our excellent Church, in the interpretation of the Holy Scriptures, by keeping close to

that sense of them which the Catholic Fathers and ancient Bishops have delivered to succeeding generations, will easily see that the whole system of Christian duty is reducible to these five heads:—

First: The renouncing ourselves. "If any man will come after me, let him renounce himself,* and follow me." This implies, 1. A thorough conviction that we are not our own; that we are not the proprietors of ourselves, or anything we enjoy; that we have no right to dispose of our goods, bodies, souls, or any of the actions or passions of them. 2. A solemn resolution to act suitably to this conviction: Not to live to ourselves; not to pursue our own desires; not to please ourselves; nor to suffer our own will to be any principle of action to us.

Secondly: Such a renunciation of ourselves naturally leads to the devoting of ourselves to God. As this implies, 1. A thorough conviction that we are God's; that He is the proprietor of all we are, and all we have; and that not only by right of creation, but of purchase; for He died for all, and therefore "died for all, that they which live should not henceforth live unto themselves, but unto Him that died for them." 2. A solemn resolution to act suitably to this conviction: To live unto God; to render unto God the things which are God's, even all we are, and all we have; to glorify Him in our bodies, and in our spirits, with all the powers and all the strength of each; and to make his will our sole principle of action.

Thirdly: Self-denial is the immediate consequence of this. For whosoever has determined to live no longer to the desires of men, but to the will of God, will soon find that he cannot be true to his purpose without denying himself, and taking up his cross daily. He will daily feel some desire which this one principle of action, the will of God, does not require him to indulge. In this, therefore, he must either deny himself, or so far deny the faith. He will daily meet with some means of drawing nearer to God, which are unpleasing to flesh and blood. In this, therefore, he must either take up his cross, or so far renounce his Master.

Fourthly: By a constant exercise of self-denial, the true follower of Christ continually advances in mortification. He is more and more dead to the world, and the things of the

* Ἀπαρνησάσθω ἑαυτὸν. Matthew xvi. 24.

world, till at length he can say, with that perfect disciple of his Lord,* "I desire nothing but God," or, with St. Paul, "I am crucified unto the world; I am dead with Christ; I live not, but Christ liveth in me."

Fifthly: Christ liveth in me. This is the fulfilling of the law, the last stage of Christian holiness: This maketh the man of God perfect. He that being dead to the world is alive to God; the desire of whose soul is unto his name; who has given Him his whole heart; who delights in Him, and in nothing else but what tends to Him; who, for his sake, burns with love to all mankind; who neither thinks, speaks, nor acts, but to fulfil his will,—is on the last round of the ladder to heaven: Grace hath had its full work upon his soul: The next step he takes is into glory.

May the God of glory give unto us who have not already attained this, neither are already perfect, to do this one thing; forgetting those things which are behind, and reaching forth unto those things which are before, to press toward the mark for the prize of our high calling in Christ Jesus!

May He so enlighten our eyes, that we may reckon all things but loss for the excellency of the knowledge of Christ Jesus our Lord; and so stablish our hearts, that we may rejoice to suffer the loss of all things, and count them but dung, that we may win Christ!

XC.

A short Account of the Life and Death of Nathanael Othen, who was shot in Dover Castle, October 26th. 1757. 12mo., pp. 12. 1775.

XCI.

Some Account of the Life and Death of Nicholas Mooney. 12mo., pp. 36. 1776.

XCII.

A Concise History of England, from the Earliest Times, to the Death of George II. By John Wesley, A.M. In Four Volumes. 12mo. 1776.

PREFACE.

1. The grand objection which every thinking man naturally makes to most of the Histories that are extant, and to the Histories of England in particular, is, that they are

* Marquis de Renty.

unimportant; that they are well nigh filled with incidents, the knowledge of which brings the reader neither profit nor pleasure. For instance, it no more concerns us to know nine parts in ten of what is contained in Rapin's History, than to know that on such a day "a bird dropped a feather on one of the Pyrenæan mountains."

2. A contrary objection may nevertheless be made to the generality of our historians. Although they are far too prolix on most occasions, yet on others they are too concise. They do not in anywise copy after Tacitus, (although some of them profess to do it,) who lightly passes over a thousand circumstances, which less judicious writers would have related at large, while he gives a very minute detail of those striking incidents which have a tendency either to improve the understanding or to amend the heart.

3. This certainly arises from want of judgment, a fault very conspicuous in most of our historians. Either they had not a good natural understanding, (and then what could be expected from them?) or they had not the opportunity of improving their understanding by a liberal education. Hence even when they transcribe from the most sensible authors, they betray their own littleness of sense. They do not know what to take and what to leave, or how to weave together what they have taken. Much less do they know how to amend what they think wrong, which they generally alter for the worse.

4. But a greater fault still is partiality. And how very few are free from it! Even in relating the uninteresting transactions which occurred many hundred years ago, most authors vehemently espouse the cause either of one party or the other; as naturally as, in reading Homer, some are earnest for the Trojans, others equally earnest for the Grecians. How much more vehemently may we expect men of a warm temper to espouse the cause of one or the other party, when they speak of those who lived ear our own times, in the past or the present century! Accordingly, some violently attach themselves to the cause of King Charles the First; others with equal violence defend and extol the Long Parliament, or Oliver Cromwell. Many suppose the whole family of the Stuarts to have been good men, and excellent Princes; others paint them as the worst of men, and the vilest of tyrants.

5. There is yet another objection which may be made to all the Histories of England which I have seen; (I mean the general Histories; for this objection does not lie against several particular Histories, such as Lord Clarendon's History of the Rebellion, or Mr. Neal's History of the Puritans;) that is, they seem calculated only for atheists, for there is nothing about God in them. Who would gather from these accounts, who would have the least suspicion, that it is God who governs the world? "that his kingdom ruleth over all, in heaven above, and in earth beneath? that He alone changeth the times and the seasons, removeth Kings and setteth up Kings, and disposes all things by his almighty power, according to the counsels of his own will?" Nay, rather from the whole tenor of their discourse, one would suppose that God was quite out of the question; that the King of heaven had no more to do in the revolutions of England than the Emperor of Japan; and that his power over Great Britain was as effectually extinguished as that of the Danes and Saxons.

6. In such a History as I wish to see, unimportant incidents should have no place; at most, they should be very briefly and slightly touched, just to preserve the thread of the narration. Something of the kind is attempted in the following volumes, which contain the substance of the English History, extracted chiefly from Dr. Goldsmith, Rapin, and Smollet, only with various corrections and additions. But ten thousand dull passages are omitted, which could be inserted for no other purpose than to enlarge the volume, and consequently the price; to oblige the bookseller, rather than the reader.

7. Those incidents which are of greater importance, which tend either to improve the understanding, or to inspire the heart with noble and generous sentiments, are recited at large with all their circumstances. And this it was easy to do from one or other of the historians above-mentioned. If Dr. Goldsmith happens to be too concise, on any of these occasions, the defect is abundantly supplied either by Smollet or Rapin. With what judgment this is done in the following papers, must be submitted to the candid reader. For I cannot herein comply with the mode; I cannot prevail upon myself, although I am convinced how fashionable it is, to make a laboured panegyric upon my own understanding.

8. With all the understanding I have, I have endeavoured to avoid that other rock whereon so many split, partiality. As I have for fifty years read and considered the eminent writers on both sides, that I might not be biassed by either; so I have laboured, like Dr. Warner, the most impartial writer of English history I ever saw, to steer between the two extremes, the bigotry on one side and on the other. And I am in hopes this will appear to all who are divested of prejudice, and who are lovers of naked truth.

9. Wholly to divest one's self of prejudice and partiality is indeed a difficult thing. And I have found it equally difficult to see God in all the affairs of men; among the multiplicity of visible causes still to see Him that is invisible, the one Great Cause, sitting on the circle of the heavens, and ruling all things in heaven and earth. How few patterns have we in this kind! Who takes God into his account, or seems to think He has any concern in the transactions of the lower world? I wish to habituate the readers of English history to a nobler way of thinking: As I desire myself to see God pervading the moral as well as the natural world; so I would fain have others to see Him in all civil events as well as in all the phenomena of nature. I want them to learn that the Lord is King, be the earth never so impatient; that He putteth down one and setteth up another, in spite of all human power and wisdom. Let there be at least one History of England which uniformly acknowledges this; let there be one Christian History of what is still called (though by a strong figure) a Christian country.

LONDON,
August 10, 1775.

XCIII.

An Extract of the Life of Madam Guion. By JOHN WESLEY, M.A. 12mo., pp. 230. 1776.

PREFACE.

1. SUCH another Life as that of the celebrated Madam Guion, I doubt whether the world ever saw. I am sure, I never did: I have seen many worse; and I have seen a few better. But I never saw one, either ancient or modern, which contained so wonderful a mixture. It contains abundance of excellent things, uncommonly excellent; such as

may greatly tend to the spiritual advantage of the children of God: And, at the same time, it contains several things which are utterly false and unscriptural; nay, such as are dangerously false; such as have a natural tendency to hinder the progress of the children of God; to prevent their growth in grace; yea, to turn them out of the plain, scriptural way, into that of imagination and delusion.

2. How is it then that almost all the publishers of this Life have given us all together, good and bad, food and poison? Was none able to separate the precious from the vile? what is of God, from what is of nature? At least, could none furnish in a few notes an antidote against that poison?

3. This I have endeavoured to do in the following tract, which contains all that is truly excellent, all that is scriptural and rational in her Life; all that tends to the genuine love of God and our neighbour. In the mean time, most of what I judged to be contrary to Scripture and reason is omitted. If any one ask, "And why not all? Why is anything inserted that is unscriptural and irrational?" I answer, That there might be an opportunity of more effectually guarding against it. I have attempted this in the notes subjoined; which, I am in hopes, may be of use also to some who have read her Life at large, and perhaps swallowed good and bad together.

4. As to Madam Guion herself, I believe she was not only a good woman, but good in an eminent degree; deeply devoted to God, and often favoured with uncommon communications of his Spirit. But I know, from her own words, she was far from infallible; yea, that she was actually deceived in many instances; the more frequently, because she imagined herself to be infallible, incapable of being deceived. She had naturally a most fertile imagination, together with vast impetuosity of spirit. Hence, she rushed forward, taking everything for divine which was strongly impressed upon her; whereas, much of it was from her own spirit, and much from the grand deceiver. It is true, the anointing of the Holy One taught her of all things which were necessary to her salvation. But it pleased God to leave her to her own judgment in things of a less important nature.

5. I believe, therefore, the following extract of her Life

may be recommended to all serious persons, not only as safe, but as helpful in a high degree, to those that are going on to perfection. They have here the gold without the dross, the food without the poison. Or if any of this remain, it is pointed out, and sufficiently guarded against, in the notes; which may be of use, not only to the readers of this extract, but to those who have read the Life at large, and perhaps imbibed unawares some of those dangerous mistakes which are here guarded against.

6. And inasmuch as there are scarce any errors of Madam Guion, which are not espoused by most of the mystic writers, (in particular by Madam Bourignon,) the same remarks may guard unwary and unexperienced readers against the same errors wherever they occur. Yea, and they may remind even wary and experienced Christians, not to be wise above that is written; and to bring all the seeming heights of religion down to that one plain standard, beyond which no saint, no Apostle, could go, "We love Him, because He first loved us."

7. The grand source of all her mistakes was this, the not being guided by the written word. She did not take the Scripture for the rule of her actions; at most it was but the secondary rule. Inward impressions, which she called inspirations, were her primary rule. The written word was not a lantern to her feet, a light in all her paths. No; she followed another light, the outward light of her confessors, and the inward light of her own spirit. It is true, she wrote many volumes upon the Scriptures. But she then read them, not to learn, but to teach; and therein was hurried on by the rapid stream of her overflowing imagination. Hence arose that capital mistake, which runs through all her writings, that God never does, never can, purify a soul, but by inward and outward suffering. Utterly false! Never was there a more purified soul than the Apostle John. And which of the Apostles suffered less? yea, or of all the primitive Christians? Therefore all she says on this head, of "darkness, desertion, privation," and the like, is fundamentally wrong.

8. This unscriptural notion led her into the unscriptural practice of bringing suffering upon herself; by bodily austerities; by giving away her estates to ungodly, unthankful relations; by not justifying herself, than which nothing could

be more unscriptural or uncharitable; and by that unaccountable whim, (the source of numberless sufferings, which did not end but with her life,) the going to Geneva, to convert the heretics to the Catholic faith.

9. And yet with all this dross, how much pure gold is mixed! So did God wink at involuntary ignorance! What a depth of religion did she enjoy! of the mind that was in Christ Jesus! what heights of righteousness, and peace, and joy in the Holy Ghost! How few such instances do we find, of exalted love to God and our neighbour; of genuine humility; of invincible meekness, and unbounded resignation! So that, upon the whole, I know not whether we may not search many centuries to find another woman who was such a pattern of true holiness.

LONDON, JOHN WESLEY.
November 9, 1776.

XCIV.

A Short Account of the Death of Elizabeth Hindmarsh, who died September 6th, 1777; in the twenty-first year of her age. The Third Edition. 12mo., pp. 12. 1778.

XCV.

A Brief Narrative of the Revival of Religion in Virginia. In a Letter to a Friend. The Fourth Edition. 12mo., pp. 35. 1779.

XCVI.

A Word to whom it may Concern. 12mo., pp. 17. 1779.

XCVII.

The Arminian Magazine: Consisting of Extracts and Original Treatises on Universal Redemption. Fourteen Volumes. 8vo., 1778—1791.

General Preface. Vol. I., p. 3.

TO THE READER.

1. AMIDST the multitude of Magazines which now swarm in the world, there was one, a few years ago, termed "The Christian Magazine," which was of great use to mankind, and did honour to the publishers. But it was soon discontinued, to the regret of many serious and sensible persons. In the room of it started up a miscreated phantom, called

"The Spiritual Magazine;" and not long after it, its twin-sister, oddly called "The Gospel Magazine." Both of these are intended to show, that God is not loving to every man; that his mercy is not over all his works; and, consequently, that Christ did not die for all, but for one in ten, for the elect only.

2. This comfortable doctrine, the sum of which, proposed in plain English, is, God, before the foundation of the world, absolutely and irrevocably decreed, that "some men shall be saved, do what they will, and the rest damned, do what they can," has, by these tracts, been spread throughout the land with the utmost diligence. And these champions of it have from the beginning proceeded in a manner worthy of their cause. They have paid no more regard to good nature, decency, or good manners, than to reason or truth. All these they set utterly at defiance. Without any deviation from their plan, they have defended their dear decrees with arguments worthy of Bedlam, and with language worthy of Billingsgate.

3. In "The Arminian Magazine" a very different opinion will be defended in a very different manner. We maintain that "God willeth all men to be saved," by "speaking the truth in love;" by arguments and illustrations drawn partly from Scripture, partly from reason, proposed in as inoffensive a manner as the nature of the thing will permit. Not that we expect those on the other side of the question will use us as we use them. Yet we hope nothing will move us to return evil for evil, or, however provoked, to render railing for railing.

4. Our design is, to publish some of the most remarkable tracts on the universal love of God, and his willingness to save all men from all sin, which have been wrote in this and the last century. Some of these are now grown very scarce; some have not appeared in English before. To these will be added original pieces, wrote either directly upon this subject, or on those which are equally opposed by the patrons of particular redemption.

5. We know nothing more proper to introduce a work of this kind than a sketch of the life and death of Arminius; a person, with whom those who mention his name with the utmost indignity are commonly quite unacquainted; of whom they know no more than of Hermes Trismegistus. It is true

there is no such account of his life extant, as one would expect to be given of so great a man; at least none such has come to our knowledge; but even an imperfect account is better than none, and may serve to remove abundance of prejudice from candid and impartial men.

6. Since the first proposals for this work were published, we have been much solicited, and by some for whose judgment we have a great regard, to give poetry a place therein. They urge, that it may be profitable as well as agreeable; that it may not only afford some entertainment, but may be of real use to many serious readers who have a taste for verse as well as prose. We acknowledge it may, and accordingly purpose, at the close of every number, to fill up what is wanting in the pages proposed with one or more copies of verses. But we faithfully promise not to insert any doggerel, nothing which shall shock either the understanding or the taste of the serious reader.

7. Each number will therefore consist of four parts: First, a defence of that grand Christian doctrine, "God willeth all men to be saved, and to come to the knowledge of the truth." Secondly, an extract from the Life of some holy man, whether Lutheran, Church of England man, Calvinist, or Arminian. Thirdly, accounts and letters containing the experience of pious persons, the greatest part of whom are still alive; and, Fourthly, verses explaining or confirming the capital doctrines we have in view.

8. Let the gentle reader excuse us, if we cannot prevail upon ourselves to comply with the fashionable custom, of magazine-writers in particular, of adding here a laboured panegyric upon our own work. Such as it is, we trust it will, by the blessing of God, be useful as well as acceptable to men of understanding.

9. It may not be improper to add a few words concerning the title of this Magazine. We have been frequently advised to "give it another appellation, rather than one that will give a general offence." We answer, It will not give so general offence as some are apt to imagine. In Roman Catholic countries, it must be allowed, the patrons of particular redemption are very numerous. Not only the whole body of Dominican and Augustine Friars, with several other religious orders, are, to a man, firm and zealous asserters of particular redemption; not only the Jansenists, who abound in several

parts of France as well as throughout Flanders; but great numbers of the laity, in all those parts of Europe, who acknowledge the Roman Pontiff. And it would be no wonder, if all Romanists, who have any religion at all, should be of that opinion, considering the profound reverence they have for Thomas Aquinas, a more vehement defender of the decrees than their grand saint, Augustine. But we have no reason to believe that there is so general a reception of those decrees in Protestant countries. Whatsoever was the case in times past, very few now receive them even in Holland. And in Geneva they are universally rejected with the utmost horror. The case is nearly the same in England. Not one in ten, not one in a hundred, if we look through the nation, have the least esteem for absolute predestination; so that nine in ten, yea, ninety-nine in a hundred, will take no offence at an open, avowed opposition to it.

LONDON,
November 1, 1777.

Preface to Vol. II., p. 3.

TO THE READER.

1. A YEAR ago I proposed to publish, in what was entitled "The Arminian Magazine," some of the most remarkable tracts on the universal love of God, and his willingness to save all men from all sin, which have been wrote in this and the last century; and to add some original pieces, wrote either directly on this subject, or on those which have a near relation to it.

2. What I then promised, I have since performed in the best manner I was able. And I flatter myself that every sensible and impartial reader will allow that the tracts already published are some of the best, if not the very best, that were wrote on the subject in the last century; at least, I shall be easily credited when I affirm, that they are the best which ever came under my notice. And every one may see that the writers were men of deep understanding, and perfect masters both of the arguments and of their own tempers.

3. I proposed to publish, in the Second place, the Lives of some persons, eminent for understanding and piety. I began with that of Martin Luther, wrote in Latin, and never published in English before. I went on with that of Bernard

Gilpin, and then subjoined that of Bishop Bedell; three of the most eminent men whom God has raised up in Europe for several centuries.

4. To these I proposed to add a collection of letters, chiefly experimental. And as I had an immense variety of these, perhaps greater than any person in England, (not to say in Europe,) I judged it most advisable to select a few of them, such as I believed would be of most general use, and to place them in the order wherein they were written. And I take upon me to say, that (if I know anything either of good writing or of Christian experience) this is by far the best collection of letters which has been published in the present century. I except none beside those inimitable ones of Jane Cooper and Mrs. Lefevre.

5. After the first proposals for this work were published, I was much solicited to give poetry a place therein. I consented; and accordingly promised, at the close of every number, to fill up what was wanting in the number of pages, with one or more copies of verses. I promised, at the same time, (though I was aware some of my well-meaning correspondents would be offended,) not to insert any doggerel; nor anything that would shock either the understanding or the taste of the serious reader. This also I have fully performed, I hope, to the satisfaction of all competent judges.

6. It is a surprise to me, that, in the course of a whole year, I have heard so few objections to the work. Those that came to my knowledge I immediately answered, partly in June, partly in August. In June, it was objected, (1.) "It is too short." I answered this by adding eight pages to every number. It was objected, (2.) "There is not variety enough." I answered, "Here is all the variety I promised. I promised the bulk of the Magazine (as the very title implies) should treat of universal redemption. And hence you had reason to expect that the greatest part of every number would turn upon that single point." But I will add more variety to the historical part, by inserting some account of our Preachers. "In the letters there is certainly as much variety as any reasonable man can expect."

7. It was objected, (3.) "There are no pictures." This objection is now removed; but it is not removed to my satisfaction; far, very far, from it. I am utterly dissatisfied with the engravings for October, November, and December;

and I will have better, whatever they cost. It was objected, (4.) That "some of the tracts are hard to be understood." I allow they were; but those that follow will be plainer and plainer; so that I trust they will be easily understood by any one of a tolerable capacity. It was objected, (5.) That "the letters are not spiritual enough." Now, I think they are some of the most spiritual that have been published in England for many years. If any one thinks otherwise, I cannot help it. But does not the defect lie in his own understanding?

8. Lately I have heard an objection to the poetical part; namely, that all the verses are not originals. I never once intimated, much less promised, that any of them should be so. Therefore, by inserting so many original copies of verses, (indeed, the far greater part are such,) I have performed more than I promised, and more than any one had reason to expect.

9. I have just now heard another objection, and one that strikes at the very root of the whole design: "We want only practical treatises: We have no need of any more controversial writings." This is home to the point. Only make this good, and you will save me a great deal of trouble.

But is there no need of controversial writings, even on this very subject? Are, then, all the serious men in the nation already established in the truth? Are there no Calvinists left in the land? And are no more endeavours used to propagate Calvinism? Is "The Gospel Magazine," so called, at an end? Do you not think it is still continued? And if poison is still spreading on every side, is there not need to spread the antidote too? Yea, and is it not needful, if it can be done, to spread it in the same channel? Certainly, never was there more need, in the memory of man, of opposing the horrible decree than at this day.

10. Perhaps you will say, "But I am established in the truth; so that I need no more help." I am not sure of it; I doubt it much. I fear you have more need of help than you are aware of. If an able patron of the decrees was to attack you, you would find it hard enough to answer him. You would find your need of a great deal more help, more arguments, than you are yet master of.

11. But suppose you are sufficiently established in the truth, so as to be utterly out of danger; (which, I own, I am

not;) is every one else so too? every one of your neighbours and acquaintance? O no! you cannot imagine they are. There are thousands in every part of England, who have a measure of the fear (if not the love) of God, who are totally unestablished; who are still halting between two opinions, and exceedingly perplexed upon the account. Suffer them, then, to use the most probable means of escaping from that perplexity. Nay, encourage them so to do; to read and consider what has been written on the subject. Do not persuade them that they have no need of any farther antidote. Rather furnish them with it, whether they have already drank the deadly thing, or are in danger of drinking it. Yea, do everything which is in your power to propagate it throughout the nation, till all shall own, that "the Lord is loving unto every man," and that "his mercy is over all his works."

January 1, 1779.

Preface to Vol. III., p. 3.

TO THE READER.

1. When I was first desired to add another to the large number of Magazines which travel through Great Britain, I consented, upon the supposition that a few months would probably conclude my labour. But herein I find myself mistaken; I do not see land yet. I am come now to the end of a second year; and yet not to the end of my work.

2. In the two last years, I have published some of the best tracts which I ever met with upon the Arminian controversy; such as, I am fully persuaded, never were and never will be fairly answered. I have given you the Lives of some of the most eminent persons who have lived at or since the Reformation. To these has been added, a short account of many of those young men (such most of them were when they first set out) who have given up their little all, and have not "counted their lives dear unto themselves, so they might testify the Gospel of the grace of God." And I have the satisfaction to observe, that the engravings this year are far better executed than they were the last. Many of the likenesses are really striking; as all must acknowledge who know the persons.

3. Of the letters likewise which follow those accounts, I

have no reason to be ashamed. Most of them are closely practical and experimental; and the experience contained in several is both sound and deep. Even those which may seem to border upon controversy have a near relation to Christian practice, and may serve to remove several scruples which have disquieted the minds of pious men.

4. With regard to the poetry, some have objected to a poem published in the September Magazine.* And it is granted, it is not strictly religious. But it must be granted on the other side, (1.) That there is nothing in it contrary to religion, nothing that can offend the chastest ears. (2.) That many truly religious men and women have both read it and profited thereby; and, (3.) That it is one of the finest poems in the English tongue, both for sentiment and language; and whoever can read it without tears, must have a stupid, unfeeling heart. However, I do not know that anything of the same kind will appear in any of the following Magazines.

5. In the following, some pages will always be bestowed (as was originally designed) in proving the grand doctrine of universal redemption, and clearing it of all objections. But this will not take up so large a compass as it has done in some of the preceding numbers. I do not intend that the controversial part of any future number shall exceed sixteen pages. By this means there will be more room for what is more to my taste, and I believe more for the profit of the serious reader; I mean, such Lives as contain the height and depth of genuine, scriptural, rational religion.

6. There will likewise be room for inserting a longer and more particular account of some of the Preachers. Indeed I studiously avoid the swelling of these accounts by circumstances that are neither useful nor entertaining. But in several of those that I have by me, there are many striking incidents, which deserve to be related at large; particularly such as respect the difficulties and dangers which they have gone through; and out of which nothing could have delivered them, but the almost miraculous providence of God.

7. I have still abundance of letters in my hands, equal to any that have yet been published. Indeed there is a peculiar energy of thought and language in many of those which were wrote in the year 1758, and a few of the following

* Prior's "Henry and Emma."—EDIT.

years, suitable to that unusual outpouring of the Spirit, with which both London and many parts of England and Ireland were favoured during that happy period. Happy I cannot but call it; notwithstanding the tares which Satan found means of sowing among the wheat. And I cannot but adopt the prayer of a pious man in Scotland upon a similar occasion, "Lord, if it please thee, work the same work again, without the blemishes. But if that may not be, though it be with all the blemishes, work the same work."

8. I have likewise still in my hands abundance of verses, many of them original. And most of those which have been printed before are such as very few persons have either seen or heard of. Such are those in particular which are extracted from the Works of Dr. Byrom. It cannot be denied, that he was an uncommon genius, a man of the finest and strongest understanding. And yet very few even of his countrymen and contemporaries have so much as heard his name.

9. I have again maturely considered the objection so frequently made from want of variety. And, in order to obviate this objection, I will submit to the advice of my friends, and occasionally insert several little pieces that are not immediately connected with my main design. Only let me beg, that the variation itself may not be improved into an objection; let it be remembered, that if I wander a little from my subject, it is in compliance with the judgment of my friends. It has been my manner, for nearly fifty years, when I speak or write, to keep close to one point. But so far as it can be done with innocence, I desire to "become all things to all men."

10. But some perhaps will ask, Is it not time to have done? How many more Magazines will you publish? This is a question which I am not able to answer. Humanly speaking, I have already one foot in the grave; I stand on the verge of eternity. Who, therefore, can tell how little a time it will be till I go hence and am no more seen? But as long as I am in this tabernacle, it shall be my endeavour by this, as by every other means, as I have opportunity, "to do good unto all men, especially to them that are of the household of faith."

LONDON,
January 1, 1780.

ADVERTISEMENT.

As many of my friends have long desired to see John Goodwin's "Exposition of the Ninth Chapter of the Epistle to the Romans," and as the book is become so scarce that it is seldom to be found, I judge that it will be both acceptable and profitable to them, to give an extract of it in this, and some following numbers.

N.B.—Only his short Paraphrase is given in this number; the Exposition itself will begin in the next.

Preface to Vol. IV., p. 3.

THE PREFACE.

1. It is a general complaint, and, it seems, a just one, that most of our periodical publications do not continue the same as they began, but in a little time lose their spirit. In a few years, perhaps in a few months or weeks, the publishers have (as we say) wrote themselves out. They have exhausted their stock, or at least the most useful and valuable part of it; and what remains is little calculated either to entertain or to profit the sensible reader.

2. For many years this remark has been made concerning Magazines in particular. An immense multitude of these has lately appeared in England, Scotland, Ireland, and America. But how small a number of them has retained the same spirit for any considerable time! Yet some have done it: I believe the last of the Christian Magazines was not inferior to the first; and I suppose "The Gentleman's Magazine" has preserved its spirit for upwards of forty years together.

3. And I believe the impartial reader will allow, that "The Arminian Magazine" has not declined hitherto. He will easily observe, that neither the prose nor verse published in November and December last are inferior to any of the preceding compositions. Certainly the letters are not; many of which contain the height and depth of Christian experience, expressed in the most easy and natural, yet strong and significant, language.

4. And there is no danger that I should write myself out, that I should ever exhaust my stock of materials; as I have still by me a large number of compositions, both in verse

and prose, the greatest part of which never yet saw the light; nor probably ever would have done, had they not been brought out of obscurity by the present publication. Add to this, that I have had, for many years, and have at this day, a greater number of pious correspondents, than any person in England, or perhaps in Europe.

5. But still want of variety is objected; yea, and it ever will be objected. For I dare not fill up any publication of mine with bits and scraps, to humour any one living. It is true, I am not fond of verbose writers, neither of very long treatises. I conceive, the size of a book is not always the measure of the writer's understanding. Nay, I believe if angels were to write books, we should have very few folios. But neither am I fond of tracts that begin and end before they have cleared up anything. There are inserted as many articles in each of these Magazines as can be treated of therein to any purpose. If any one wishes rather to read a hundred incoherent shreds, he may suit himself in abundance of authors.

6. But so far I can comply with those who desire a little more variety, as to add two or three entirely new branches to the Magazines of the following years. Several of my friends have been frequently importuning me to write a few more sermons. I thought, indeed, I might now have been fairly excused, and have remitted that work to my younger brethren. But as they are not satisfied with this, I submit to their well-meant importunity, and design to write, with God's assistance, a few more plain, practical discourses, on those which I judge to be the most necessary of the subjects I have not yet treated of. The former part of one of these is published this month; the latter will follow in February: And so every two months, so long as God spares my life and health, I shall publish another.

7. I believe another addition will not be unacceptable to the serious reader. After the Life of each Preacher will be inserted part of the Life of some of those real Christians who, having faithfully served God in their generation, have lately finished their course with joy. One of these (a specimen of the rest) was inserted in the last November Magazine.

8. One more article may, I apprehend, be inserted both for the profit and entertainment of the reader. The five

volumes entitled, "A Survey of the Wisdom of God in the Creation," are but in few hands: It is not convenient for many to purchase them. But particular passages of these will be carefully selected, and inserted in each Magazine. I believe they will fall in naturally enough between the history and the letters: And these will all illustrate His wisdom and goodness, for whom all things are and were created.

9. Many of the portraits are not yet such as I desire. I will have better, or none at all; although this will imply some delay; especially with regard to the prints of those Preachers who are at a great distance from London: For I cannot trust country engravers.

10. These things will we do, if God permit. But who knows what we may do or be to-morrow? For what is our life? Is it not a vapour that just appears and vanishes away? O let us secure a permanent life! a life that will remain when heaven and earth flee away!

LONDON,
January 1, 1781.

ADVERTISEMENT.

NUMBERLESS treatises have been written in this and the last age on the subject of predestination; but I have not seen any that is written with more good sense and good humour than Castellio's Dialogues, wrote above two hundred years ago: Yet I know not that they have ever appeared in our tongue. I believe, therefore, the putting them into an English dress will give pleasure to every impartial reader.

JOHN WESLEY.

Preface to an Extract from the Journal of Mr. G—— C——.
Vol. V., p. 298.

TO THE READER.

I DO not remember ever to have met with a more remarkable account than is contained in the following Journal. What an amazing instance of divine mercy does it set before us; especially considering all the difficulties he had to grapple with in his infancy, his childhood, and his youth! Was not this indeed a brand plucked out of the burning? And who then can despair? For,

"May not every sinner find
The grace that found out thee?"

The Journal itself is abundantly larger. But as the same experience occurs over and over, I judged it advisable to select out of it only the most material parts; those especially which artlessly describe the struggle between the flesh and the spirit, even in a true believer; and those which relate to the accomplishment of that grand promise, which is the quintessence of the Gospel,—"I will circumcise thy heart, to love the Lord thy God with all thy heart, and with all thy soul."

JOHN WESLEY.

MACCLESFIELD,
April 1, 1782.

Preface to a true Relation of the Chief Things which an Evil Spirit did and said at Mascon, in Burgundy. Vol. V., p. 366.

WITH my latest breath will I bear my testimony against giving up to infidels one great proof of the invisible world; I mean, that of witchcraft and apparitions, confirmed by the testimony of all ages. I do not think any unprejudiced men can doubt of the truth of the following narrative. The truth of it was in the last century acknowledged by all Europe; against which, the unaccountableness of it is no objection to those who are convinced of the littleness of their own knowledge.

Preface to an Extract from Dr. Hildrop's Free Thoughts on the Brute Creation. Vol. VI., p. 33.

FROM the title of the following Essay, one might be inclined to think, that it was only an ingenious trifle, a matter of mere amusement. But upon a serious and attentive consideration, it will appear to be far otherwise. It is a vindication of the wisdom and goodness of God, in an instance that few advert to; that even pious persons suffer to pass unnoticed, if they are not rather prejudiced against it. But whoever calmly and impartially weighs what is here advanced will soon lay aside those prejudices. Truth will break through the mists of vulgar errors, and shine clear as the noon-day.

Preface to an Answer to Mr. Madan's Treatise on Polygamy and Marriage, by Joseph Benson. Vol. VI., p. 37.

To Mr. Joseph Benson.

DEAR SIR,

MANY have inferred from my not answering Mr. Madan's book, that I was of the same judgment with him. But it was owing to another cause, my want of time. I am glad you have supplied my lack of service; and that you have done it with temper; though not with that complaisance, which is quite unseasonable on such an occasion. I have read over your Remarks with attention, and believe they will satisfy any impartial reader. I commend you and your labours to the God of truth and love; and am

Your affectionate friend and brother,

March 30, 1782. JOHN WESLEY.

Preface to Vol. VII., p. 3.

TO THE READER.

1. I COULD not very easily have believed, had one told it me long ago, that this work would have grown under my hands, so as to extend to the beginning of a seventh year! When I was first prevailed on to enter upon it, (after much importunity,) I did not expect, suppose my life should continue, to continue it above two or three years. I imagined, that if I had patience to write, few would have patience to read, much longer; seeing the name of the Arminian Magazine would in that time be trite and threadbare; and most people would expect little therein, but the same things repeated over and over again.

2. But I have been very agreeably disappointed. Instead of the number of subscribers decreasing, as I concluded it would do in a little time, it has increased continually; and last year so much, as made it necessary to print six hundred copies more than the year before. Nor is this enough; for I am obliged to add six hundred more, even at the beginning of the present year. And I expect a greater number still will be called for, before the end thereof.

3. Yet abundance of objections have been made to the Magazine from the very beginning of the publication of it. Many of these have been answered in the Prefaces to the second, third, and fourth volumes. It may not be improper to say a few words here, in answer to those that have been since urged.

4. And, first, it has been earnestly asked, "Is it not now high time to drop the controversial part?" Do not you see, that this is in effect to say, "Is it not time to drop the Arminian Magazine, and in the room thereof to substitute another work; a Magazine of another kind?" Nay, others may have time to begin new works; but my day is too far spent. I may possibly continue this a little longer. But it is too late for me to begin a new work.

5. There is room for a contrary objection, arising from the very title-page: "The Arminian Magazine, consisting of Extracts and Treatises on Universal Redemption." At present this is not strictly true; for it does not consist of Extracts and Treatises on Universal Redemption. These are but a very inconsiderable part of it; seldom above nine or ten pages in a number: And fewer than these there cannot be with any propriety. Nay, there cannot be so few, without an alteration in the title-page. Therefore I will order it to run thus for the time to come:—"The Arminian Magazine, consisting chiefly of Extracts and Treatises on Universal Redemption."

6. Another objection which has been frequently urged is, "that the tracts whereof it consists are not new." I answer, First, I never promised they should; I never intended it. The Preface to the very first volume disclaims any such intention. The words are, "My design is, to publish some of the most remarkable tracts which have been wrote in this and the last century." Indeed it follows, "To these will be added original pieces." I answer, Secondly, so there are. Many original pieces, both prose and verse, are added in every number.

7. It is particularly objected, that "The Wisdom of God in the Creation," from which several extracts are made, is already in the hands of many people, so that in buying this they buy the same things twice over. In the hands of how many? Out of forty or fifty thousand, vulgarly called Methodists, are there one thousand who have those five little volumes? I believe, not above one hundred! I therefore purposely publish these short extracts, to give a specimen of the whole; which hereby many may be induced to procure; and the reading of which will well reward their labour.

8. Perhaps it may be said, "But part of these, as well as some other articles, particularly the extracts from Mr. Bryant,

and the extracts from and remarks upon Mr. Locke, are not intelligible to common readers." I know it well; but did I ever say this was intended for common readers only? By no means. I publish it for the sake of the learned as well as the unlearned readers. But as the latter are the greater number, nine parts in ten of the work are generally suited to their capacity. What they do not understand, let them leave to others, and endeavour to profit by what they do understand.

9. One objection remains: "Why is so little of each treatise given in each Magazine? Would it not be better to say more upon each head? Would it not be more satisfactory to the readers?" Truly, I thought it would be far better, and more satisfactory to most readers. But matter of fact proves that I was mistaken. For, from the time the tracts have been thus divided, and consequently the number of articles in each Magazine increased, the number of subscribers has increased in every part of England.

10. I pray the Giver of every good and perfect gift, to give both to me and my readers, "that by his holy inspiration we may think the things that are rightful, and by his merciful guidance perform the same!"

LONDON,
January 1, 1784.

Preface to an Extract from the Life of Mr. Thomas Firmin. Vol. IX., p. 253.

I WAS exceedingly struck at reading the following Life; having long settled it in my mind, that the entertaining wrong notions concerning the Trinity was inconsistent with real piety. But I cannot argue against matter of fact. I dare not deny that Mr. Firmin was a pious man; although his notions of the Trinity were quite erroneous.

JOHN WESLEY.

Preface to an Extract from "God's Revenge against Adultery and Murder." Vol. X., p. 266.

TO THE READER.

MR. REYNOLD'S book, entitled, "God's Revenge against Adultery and Murder," has passed through several impressions, and contains many very remarkable instances of divine justice. But one cannot help wishing, that he had given us

the real names of all the offenders, instead of altering them, to save the honour of the families; and that he had been less verbose. The former defect is now incurable; the latter I have attempted to remedy, by retrenching generally half, sometimes two-thirds, or even three-fourths, of the narrative.

JOHN WESLEY.

February 3, 1787.

Preface to Selections from the Rev. Charles Wesley's Short Hymns. Vol. XII., p. 279.

TO THE READER.

My brother has left several manuscript volumes of Short Hymns, upon various passages of Scripture; particularly on the Four Gospels and the Acts of the Apostles. Many of these are no ways inferior to those that have been already published. A specimen of them I purpose to publish in the ensuing Magazine. The whole will probably see the light in some future period.

JOHN WESLEY.

Preface to an Extract from an Essay on the Liberty of Moral Agents. Vol. XIV., p. 3.

I do not remember to have ever seen a more strong and beautiful treatise on moral liberty than the following; which I therefore earnestly recommend to the consideration of all those who desire

To vindicate the ways of God with man.

JOHN WESLEY.

May 3, 1790.

Preface to an Extract from an Account of the Pelew Islands. Vol. XIV., p. 38.

TO THE READER.

That the following curious Account, which has been so greatly admired, is grounded on truth, cannot be doubted; most of the eye-witnesses being yet alive, and willing to satisfy any inquirer. Yet I dare not deny that it has been embellished; and, I suppose, to a considerable degree. For such a generation of men as are here described never yet

existed upon earth; nor ever will, until the new heavens and earth appear, "wherein dwelleth righteousness."

JOHN WESLEY.

CITY-ROAD,
January 8, 1790.

XCVIII.

The Saints' Everlasting Rest; or, A Treatise on the Blessed State of the Saints in their Enjoyment of God in Glory. Extracted from the Works of Mr. Baxter. By JOHN WESLEY, A.M., late Fellow of Lincoln College, Oxford. 12mo., pp. 335.

XCIX.

The History of Henry Earl of Moreland. Abridged by the Rev. JOHN WESLEY, M.A. In Two Volumes. 12mo. 1780.

TO THE READER.

THE whimsical title prefixed to this book gave me such a prejudice against it, that I expected to find nothing in it worth reading. So I just opened it, and threw it aside. But some time after, having read one page, I was clearly convinced it would be worth while to read the whole. I was indeed a little disgusted with the spinning out of the story, so as to fill five volumes; and wished some of the digressions had been pared off, that it might have come within a reasonable compass.

This is now done, by retrenching at least one-third of what was published in those five volumes, more to the satisfaction of the bookseller than of the judicious reader. I have omitted, not only all the uninteresting dialogues between the Author and his Friend, but most of the trifling and ludicrous incidents, which would give little entertainment to men of understanding. I likewise omit the remarks upon the feudal government, which are of little use to the generality of readers; as also great part of the mystic divinity, as it is more philosophical than scriptural.

I now venture to recommend the following treatise as the most excellent in its kind of any that I have seen, either in the English or any other language. The lowest excellence therein is the style, which is not only pure in the highest degree, not only clear and proper, every word being used in its true genuine meaning, but frequently beautiful and elegant,

and, where there is room for it, truly sublime. But what is of far greater value is the admirable sense which is conveyed herein; as it sets forth in full view most of the important truths which are revealed in the oracles of God. And these are not only well illustrated, but also proved in an easy, natural manner; so that the thinking reader is taught, without any trouble, the most essential doctrines of religion.

But the greatest excellence of all in this treatise is, that it continually strikes at the heart. It perpetually aims at inspiring and increasing every right affection; at the instilling gratitude to God, and benevolence to man. And it does this, not by dry, dull, tedious precepts, but by the liveliest examples that can be conceived; by setting before your eyes one of the most beautiful pictures that ever was drawn in the world. The strokes of this are so delicately fine, the touches so easy, natural, and affecting, that I know not who can survey it with tearless eyes, unless he has a heart of stone. I recommend it therefore to all those who are already, or desire to be, lovers of God and man.

BRISTOL, JOHN WESLEY.
March 4, 1780.

C.

Reflections on the Rise and Progress of the American Rebellion. 12mo., pp. 96. 1780.

CI.

An Account of the Conduct of the War in the Middle Colonies. Extracted from a late Author. 12mo., pp. 55. 1780.

CII.

An Extract from a Reply to the Observations of Lieut. General Sir William Howe, on a Pamphlet, entitled, Letters to a Nobleman. 12mo., pp. 104. 1781.

CIII.

An Extract of a Letter to the Right Honourable Viscount H**e, on his Naval Conduct in the American War. 12mo., pp. 27. 1781.

CIV.

A Concise Ecclesiastical History, from the Birth of Christ, to the Beginning of the present Century. In Four Volumes. 12mo. 1781.

PREFACE.

1. For many years I have been earnestly importuned to compile and publish an Ecclesiastical History; as it was urged that no tolerable one was yet extant in the English language. I answered, We have already an English History of the Church, wrote by Archdeacon Echard. But it was replied, "This is allowed by impartial judges to be not only extremely imperfect, but also to be so exceeding dull, that one can hardly read it without falling asleep."

2. But I could in nowise think of compiling such an history. Want of time was an insuperable hinderance. Abridging I might possibly have found time for; but I knew no history of the Church worth abridging, till, a few years since, a worthy man presented me with one, published thirty or forty years ago, by Dr. John Lawrence Mosheim, Chancellor of the University of Gottingen. This I read at leisure, with the greatest attention; and it partly answered my expectations. Much of what was wanting in Mr. Echard, his vast learning and unwearied industry supplied. And he is not a dull writer. Much of his History is as lively as the nature of the subject will bear.

3. But what is all this to the English reader? Dr. Mosheim writes in Latin. Hence his work might have been long enough concealed from those who do not understand that language, had not a learned and ingenious man, Dr. M'Laine, undertook the translating of it into English. This he performed some years since, in an accurate manner, with the addition of many notes. But one inconvenience followed this, a large addition to the price. The price of the Latin work was six shillings, that of the English thirty.

4. I have endeavoured, if not wholly to remove, yet to lessen, this inconvenience, by reducing the price of this valuable work to one third. It may be observed, that part of the following History is translated from Dr. Mosheim; part abridged from Dr. M'Laine; but so as not to insert a single paragraph without any alteration. And the far greater part of his numerous notes, I do not meddle with. They may satisfy the curious; but would be of no use to the unlearned reader.

5. Yet even in Dr. Mosheim's History, many articles are neither instructive nor entertaining. Among these we may

rank nine parts in ten of what relates to the heresies that were propagated in the several ages of the church, and in the several provinces of the empire. As the greatest part of these were the mere whims and absurdities of senseless or self-conceited men, it was certainly doing them too much honour, to mention them in a serious history. And if they were not wholly passed over, it was sufficient barely to mention them, without entering into any detail of the nonsensical reveries of those idle dreamers. For if at the time when they fluttered about in the world, it was needful just to mention them, it is not worth our while now to collect into one heap all the rubbish of seventeen hundred years.

6. I have likewise some objection to what Dr. Mosheim writes concerning the internal state of the church. He does not seem clearly to understand what the internal state of the church means. He tells you the state of learning, the form of government, the doctrine, the rites and ceremonies, in each century; but certainly all these put together teach us very little of its internal state. The internal state of individual Christians, and the Christian church in general, is undoubtedly something far deeper, and widely different from this. When righteousness, and peace, and joy in the Holy Ghost abound therein, then the internal state of the church is good. When these are generally wanting, the internal state of the church is certainly bad. Consequently, by the increase or decrease of these, its internal state is to be estimated.

7. To speak without reserve my naked sentiments, I do not find proof in any of his writings, that Dr. Mosheim himself (though a very learned man) was much acquainted with inward religion. Perhaps it is owing to this, that he so severely condemns all the Mystic writers in a lump. Perhaps to this are owing several other passages, which I can by no means approve of. But I choose rather to leave them out, than to insert and censure them; especially considering he has many excellencies to balance a few blemishes; and that he is, upon the whole, one of the best writers that we have upon the subject.

8. A little objection I have also to the style, partly of the original, but chiefly of the translation. Many of the sentences are far too long, spun out with abundance of unnecessary words. Probably both the author and his

translator were admirers of Ciceronian periods. And it is allowed, they are not improper in orations; but in history they should have no place. Sallust, not Cicero, is the standard for the style of an history. This I have studiously endeavoured to correct, by paring off the superfluity of words, and leaving only so many in every sentence, as sufficed to convey the meaning of it.

9. But there is yet another objection, which appeared to me more considerable than either of the former. I fear that sometimes the author, sometimes the translator, and now and then both the one and the other, have not done justice, either to the transaction which they relate, or to the character of truly good men. In these instances I hope to be excused for taking the same liberty with them both, which Dr. M'Laine has frequently taken with Dr. Mosheim; especially as I always endeavour to speak with modesty, and with due respect to both those ingenious men. I take this liberty with the less scruple, because, though they have read many books which I have not seen; yet, on the other hand, I have read many within these fifty years, which probably they never saw.

10. After all, there is one thing of which I judge it absolutely needful to apprize the pious reader, (that he be not offended,) before he enters either upon this or any other history of the church. Let him not expect to find an history of saints, of men that walked worthy of their high calling. It is true, there were a few in every age of these burning and shining lights. But they shone in a dark place, in a benighted world, a world full of darkness and cruel habitations. As the mystery of iniquity began to work even in the days of the Apostles, so, not long after they were removed from the earth, it brought forth a plentiful harvest. It overspread the face of the earth; so that well-nigh all flesh corrupted their ways before the Lord. And from that time to this, it might truly be said, "The whole world lieth in the wicked one;" meaning thereby not only the Mahometan and Pagan, but also the Christian, world.

CV.

A Call to the Unconverted. By Richard Baxter. 12mo., pp. 76. 1783.

CVI.

Directions for renewing our Covenant with God. The Third Edition. 12mo., pp. 23. 1784.

CVII.

A Survey of the Wisdom of God in the Creation: Or, A Compendium of Natural Philosophy. In Five Volumes. The Fourth Edition. By JOHN WESLEY, A.M. 12mo. 1784.

THE PREFACE.

1. I HAVE long desired to see such a compendium of natural philosophy as was, (1.) Not too diffuse, not expressed in many words, but comprised in so moderate a compass, as not to require any large expense, either of time or money: (2.) Not maimed or imperfect; but containing the heads of whatever (after all our discoveries) is known with any degree of certainty, either with regard to the earth or heavens. And this I wanted to see, (3.) In the plainest dress; simply and nakedly expressed, in the most clear, easy, and intelligible manner, that the nature of the things would allow; particularly, free from all the jargon of mathematics, which is mere heathen Greek to common readers. At the same time, I wished to see this short, full, plain account of the visible creation directed to its right end: Not barely to entertain an idle, barren curiosity; but to display the invisible things of God, his power, wisdom, and goodness.

2. But I cannot find such a treatise as this in any modern, any more than ancient, language; and I am certain there is none such in the English tongue. What comes nearest to it, of anything I have seen, is Mr. Ray's "Wisdom of God in the Creation;" Dr. Derham's "Physico and Astro Theology;" Nieuentyt's "Religious Philosopher;" Mather's "Christian Philosopher," and "Nature Delineated." But none of these, single, answers the design. And who will be at the pains to extract the substance of them all, and add the later discoveries, of which they had little knowledge, and therefore could take but little notice? This is a desideratum still; and one that a lover of mankind would rejoice to see even tolerably supplied.

3. I am throughly sensible, there are many who have far more ability, as well as leisure, for such a work than me.

But as none of them undertakes it, I have myself made some little attempt in the ensuing volumes. Herein following Dr. Derham's plan, I divide the work into text and notes.* The text is, in great measure, translated from the Latin work of John Francis Buddæus, the late celebrated Professor of Philosophy, in the University of Jena, in Germany. But I have found occasion to retrench, enlarge, or alter every chapter, and almost every section: So that it is now, I believe, not only pure, containing nothing false or uncertain; but as full as any tract can be expected to be, which is comprised in so narrow a compass; and likewise plain, clear, and intelligible, to one of a tolerable understanding. The notes contain the sum of what is most valuable in the above-named writers: To which are added, the choicest discoveries both of our own and of the foreign Societies. These, likewise, I trust, are as plain and clear as the nature of the things spoken will allow; although some of them, I know, will not be understood by an unlearned or inattentive reader.

4. Meantime, I must apprize the reader, that I have sometimes a little digressed, by reciting both uncommon appearances of nature, and uncommon instances of art: And yet this is not properly a digression from the main design I have in view. For surely in these appearances also, the wisdom of God is displayed; even that manifold wisdom, which is able to answer the same ends by so various means. And those surprising instances of art do likewise reflect glory upon Him, whose Spirit in man giveth that wisdom whose inspiration teacheth understanding.

5. It will be easily observed, that I endeavour throughout, not to account for things, but only to describe them. I undertake barely to set down what appears in nature; not the cause of those appearances. The facts lie within the reach of our senses and understanding; the causes are more remote. That things are so, we know with certainty; but why they are so, we know not. In many cases we cannot know; and the more we inquire, the more we are perplexed and entangled. God hath so done his works, that we may admire and adore; but we cannot search them out to perfection.

6. And does not this open to us another prospect; although one we do not care to dwell upon? Does not the same

* So it was in the first edition. Many of these are now taken into the text.

survey of the creation, which shows us the wisdom of God, show the astonishing ignorance and short-sightedness of man? For when we have finished our survey, what do we know? How inconceivably little! Is not every thinking man constrained to cry out, "And is this all? Do all the boasted discoveries of so enlightened an age amount to no more than this?" Vain man would be wise; would know all things; but with how little success does he attempt it! How small a part do we know even of the things that encompass us on every side! I mean, as to the very fact; for as to the reasons of almost everything which we see, hear, or feel, after all our researches and disquisitions, they are hid in impenetrable darkness.

7. I trust, therefore, the following sheets may, in some degree, answer both these important purposes. It may be a means, on the one hand, of humbling the pride of man, by showing that he is surrounded on every side with things which he can no more account for, than for immensity or eternity: And it may serve, on the other, to display the amazing power, wisdom, and goodness of the great Creator; to warm our hearts, and to fill our mouths with wonder, love, and praise!

JOHN WESLEY.

March 25, 1775.

1. I HAD finished the additions which I designed to make to the System of Natural Philosophy, before I saw Dr. Goldsmith's "History of the Earth and Animated Nature." I had not read over the first volume of this, when I almost repented of having wrote anything on the head. It seemed to me, that had he published this but a few years sooner, my design would have been quite superseded; since the subject had fallen into the hands of one who had both greater abilities and more leisure for the work. It cannot be denied, that he is a fine writer. He was a person of strong judgment, of a lively imagination, and a master of language, both of the beauty and strength of the English tongue.

2. Yet I could not altogether approve of this, that it seemed to be the design of the author to say all he could upon every article, rather than all he should say. Hence arose his numerous and large digressions, making no inconsiderable part of his work. Hence his minute descriptions of

cows, horses, dogs; of cocks, hens, and pigeons; and of abundance of animals equally known to every man, woman, and child: Descriptions that are of little or no use, and no more entertaining than useful; at least, useful only to the bookseller, by swelling the bulk, and consequently the price, of his book.

3. Indeed, this, the price of it, must ever remain a weighty objection to many readers. They cannot afford to purchase eight volumes, at six or seven shillings a volume. Ten or fifteen shillings they may possibly afford, for five or six smaller volumes; especially when they contain all that is curious, or useful, in the far more costly work. Nay, I hope, considerably more than all; as I have consulted abundance of authors, and taken abundance of passages from them, whom, I apprehend, the Doctor had not seen.

4. I have another objection to this ingenious book: I doubt some parts of it are not true. The author, indeed, has corrected many vulgar errors; but has, I fear, adopted others in their place. Many times he exposes the credulity of other writers; but does he not sometimes fall under the same imputation? As where he terms it presumption, to deny the existence of Bishop Pontopedan's cracken, and sea-serpent; the one a mile across, the other raising himself out of the water, higher than the main-mast of a man-of-war! Could one who made the least scruple of rejecting these gross absurdities accuse other writers of credulity?

5. Meantime, the accounts which he has given us of many animals, being taken from the best and latest authorities, are both more accurate, and more to be depended on, than any which had been published before. Many of these I have inserted in their proper places; (only contracting thirty or forty pages into four or five;) often in the room of those which were less accurate, and, probably, less authentic; as also several of his beautiful remarks, such as directly tended to illustrate that great truth,—"O Lord, how manifold are thy works! In wisdom hast thou made them all!"

CVIII.

The Sunday Service of the Methodists in the United States of America. With other Occasional Services. 12mo. 1784.

PREFACE.

I BELIEVE there is no Liturgy in the world, either in ancient or modern language, which breathes more of a solid, scriptural, rational piety, than the Common Prayer of the Church of England: And though the main of it was compiled considerably more than two hundred years ago, yet is the language of it not only pure, but strong and elegant in the highest degree.

Little alteration is made in the following edition of it, except in the following instances:—

1. Most of the holy-days (so called) are omitted, as at present answering no valuable end.

2. The Service of the Lord's day, the length of which has been often complained of, is considerably shortened.

3. Some sentences in the offices of Baptism, and for the Burial of the Dead, are omitted; and,

4. Many Psalms left out, and many parts of the others, as being highly improper for the mouths of a Christian congregation.

BRISTOL, JOHN WESLEY.
September 9, 1784.

CIX.

The Doctrine of Original Sin. Extracted from a late Author. 12mo., pp. 40. 1784.

CX.

The Life of Gregory Lopez: Written originally in Spanish. Abridged by the Rev. JOHN WESLEY, A.M., sometime Fellow of Lincoln College, Oxford. 18mo., pp. 63.

CXI.

The Christian's Pattern: Or, A Treatise on the Imitation of Christ. Written in Latin by Thomas à Kempis. Abridged, and published in English, by the Rev. JOHN WESLEY, A.M., sometime Fellow of Lincoln College, Oxford. 24mo., pp. 218.

PREFACE.

As it is impossible for any one to know the usefulness of this Treatise, till he has read it in such a manner as it

deserves; instead of heaping up commendations of it, which those who have so read it do not want, and those who have not will not believe; I have transcribed a few plain directions how to read this (or, indeed, any other religious book) with improvement.

1. Assign some stated times every day for this pious employment. If any indispensable business unexpectedly robs you of your hour of retirement, take the next hour for it. When such large portions of each day are so willingly bestowed on bodily refreshments, can you scruple allotting some little time daily for the improvement of your immortal soul?

2. Prepare yourself for reading by purity of intention, whereby you singly aim at your soul's benefit; and then, in a short ejaculation, beg God's grace to enlighten your understanding, and dispose your heart for receiving what you read; and that you may both know what he requires of you, and seriously resolve to execute his will when known.

3. Be sure to read not curiously and hastily, but leisurely, and with great attention; with proper intervals and pauses, that you may allow time for the enlightenings of divine grace. Stop every now and then, to recollect what you have read, and consider how to reduce it to practice. Farther: Let your reading be continued and regular, not rambling and desultory. It shows a vitiated palate, to taste of many dishes without fixing upon, or being satisfied with, any: Not but what it will be of great service to read over and over those passages which more nearly concern yourself, and more closely affect your own passions and inclinations; especially if you add a particular examination upon each.

4. Labour for a temper correspondent to what you read; otherwise it will prove empty and unprofitable, while it only enlightens your understanding, without influencing your will, or inflaming your affections. Therefore, intersperse here and there pious aspirations to God, and petitions for his grace. Select, also, any remarkable sayings or advices, treasuring them up in your memory to ruminate and consider on; which you may either, in time of need, draw forth, as an arrow from a quiver, against temptation, against this or that vice which you are more particularly addicted to; or make use of as incitements to humility, patience, the love of God, or any virtue.

5. Conclude all with a short ejaculation to God, that he would preserve and prosper his good seed sown in your heart, that it may bring forth its fruit in due season. And think not this will take up too much of your time; for you can never bestow it to so good advantage.

CXII.

The Life of Silas Told. Written by Himself. 18mo., pp. 113. 1790.

TO THE READER.

Mr. Silas Told was a man of good understanding, although not much indebted to education. In his Life are many remarkable instances of Divine Providence, some of which are of an extraordinary kind; yet we may easily credit them, if we consider, on the one hand, that he was a person of eminent veracity; and, on the other, that he relates what he saw with his own eyes, and heard with his own ears. I believe those very passages will be of use to serious and candid readers.

City-Road, JOHN WESLEY.
November 8, 1789.

CXIII.

A Short Account of God's Dealings with T. Hogg. 12mo.

CXIV.

The Spirit of Prayer. 12mo., pp. 24.

CXV.

The New Testament; with an Analysis of the several Books and Chapters. By the Rev. John Wesley, M.A. 12mo., pp. 424. 1790.

TO THE READER.

1. In this edition the translation is brought as near as possible to the original; yet the alterations are few and seemingly small; but they may be of considerable importance.

2. Though the old division of chapters is retained, for the more easy finding of any text; yet the whole is likewise divided, according to the sense, into distinct sections: A little circumstance, which makes many passages more intelligible to the reader.

3. The analysis of every book and epistle is prefixed to it. And this view of the general scope of each will give light to all the particulars.

4. I advise every one, before he reads the Scripture, to use this or the like prayer:—

"Blessed Lord, who hast caused all holy Scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ."

JOHN WESLEY.

CXVI.

A Short Account of the Life and Death of Jane Newland, of Dublin; who departed this Life October 22d, 1789. Third Edition. 12mo., pp. 12. 1790.

CXVII.

Conjectures concerning the Nature of Future Happiness. Translated from the French of Mons. Bonnet, of Geneva. 12mo., pp. 24. 1791.

TO THE READER.

I AM happy in communicating to men of sense in this kingdom, and at a very low price, one of the most sensible tracts I ever read.

DUBLIN, JOHN WESLEY.
April 7, 1787.

CXVIII.

Primitive Physic: Or, An Easy and Natural Method of curing most Diseases. By JOHN WESLEY, M.A. The Twenty-Third Edition. 12mo., pp. 118. 1791.

THE PREFACE.

1. WHEN man came first out of the hands of the great Creator, clothed in body as well as in soul with immortality and incorruption, there was no place for physic or the art of healing. As he knew no sin, so he knew no pain, no sickness, weakness, or bodily disorder. The habitation wherein the angelic mind, the *divinæ particula auræ*,* abode, although

* The particle of breath divine.—EDIT.

originally formed out of the dust of the earth, was liable to no decay. It had no seeds of corruption or dissolution within itself. And there was nothing without to injure it; heaven and earth, and all the hosts of them, were mild, benign, and friendly to human nature. The entire creation was at peace with man, so long as man was at peace with his Creator. So that well might "the morning stars sing together, and all the sons of God shout for joy."

2. But since man rebelled against the Sovereign of heaven and earth, how entirely is the scene changed! The incorruptible frame hath put on corruption, the immortal has put on mortality. The seeds of weakness and pain, of sickness and death, are now lodged in our inmost substance; whence a thousand disorders continually spring, even without the aid of external violence. And how is the number of these increased by everything round about us! The heavens, the earth, and all things contained therein, conspire to punish the rebels against their Creator. The sun and moon shed unwholesome influences from above; the earth exhales poisonous damps from beneath; the beasts of the field, the birds of the air, the fishes of the sea, are in a state of hostility; the air itself that surrounds us on every side is replete with the shafts of death; yea, the food we eat daily saps the foundation of that life which cannot be sustained without it. So has the Lord of all secured the execution of his decree: "Dust thou art, and unto dust thou shalt return."

3. But can nothing be found to lessen those inconveniences which cannot be wholly removed? to soften the evils of life, and prevent in part the sickness and pain to which we are continually exposed? Without question there may. One grand preventive of pain and sickness of various kinds seems intimated by the grand Author of nature in the very sentence that entails death upon us: "In the sweat of thy face shalt thou eat bread till thou return to the ground." The power of exercise, both to preserve and restore health, is greater than can well be conceived, especially in those who add temperance thereto; who, if they do not confine themselves altogether to eat either "bread, or the herb of the field," which God does not require them to do, yet steadily observe both that kind and measure of food which experience shows to be most friendly to health and strength.

4. It is probable, physic, as well as religion, was in the

first ages chiefly traditional; every father delivering down to his sons what he had himself in like manner received concerning the manner of healing both outward hurts, and the diseases incident to each climate, and the medicines which were of the greatest efficacy for the cure of each disorder. It is certain this is the method wherein the art of healing is preserved among the Americans to this day. Their diseases indeed are exceeding few; nor do they often occur, by reason of their continual exercise, and, till of late, universal temperance. But if any are sick, or bit by a serpent, or torn by a wild beast, the fathers immediately tell their children what remedy to apply. And it is rare that the patient suffers long; those medicines being quick, as well as generally infallible.

5. Hence it was, perhaps, that the ancients, not only of Greece and Rome, but even of barbarous nations, usually assigned physic a divine original. And indeed it was a natural thought, that He who had taught it to the very beasts and birds, the Cretan stag, the Egyptian ibis, could not be wanting to teach man,

*Sanctius his animal, mentisque capacius altæ:**

Yea, sometimes even by those meaner creatures; for it was easy to infer, "If this will heal that creature, whose flesh is nearly of the same texture with mine, then in a parallel case it will heal me." The trial was made; the cure was wrought; and experience and physic grew up together.

6. And has not the Author of nature taught us the use of many other medicines by what is vulgarly termed accident? Thus one walking some years since in a grove of pines, at a time when many in the neighbouring town were afflicted with a kind of new distemper, little sores in the inside of the mouth, a drop of the natural gum fell from one of the trees on the book which he was reading. This he took up, and thoughtlessly applied to one of those sore places. Finding the pain immediately cease, he applied it to another, which was also presently healed. The same remedy he afterwards imparted to others, and it did not fail to heal any that applied

* This line from Ovid is thus translated by Dryden:—

"A creature of a more exalted kind
Was wanting yet, and then was man design'd:
Conscious of thought, of more capacious breast."—EDIT.

it. And, doubtless, numberless remedies have been thus casually discovered in every age and nation.

7. Thus far physic was wholly founded on experiment. The European, as well as the American, said to his neighbour, "Are you sick? Drink the juice of this herb, and your sickness will be at an end. Are you in a burning heat? Leap into that river, and then sweat till you are well. Has the snake bitten you? Chew and apply that root, and the poison will not hurt you." Thus ancient men, having a little experience joined with common sense, and common humanity, cured both themselves and their neighbours of most of the distempers to which every nation was subject.

8. But in process of time men of a philosophical turn were not satisfied with this. They began to inquire how they might account for these things; how such medicines wrought such effects. They examined the human body, and all its parts; the nature of the flesh, veins, arteries, nerves; the structure of the brain, heart, lungs, stomach, bowels, with the springs of the several kinds of animal functions. They explored the several kinds of animal and mineral, as well as vegetable, substances. And hence the whole order of physic, which had obtained to that time, came gradually to be inverted. Men of learning began to set experience aside, to build physic upon hypothesis, to form theories of diseases and their cure, and to substitute these in the place of experiments.

9. As theories increased, simple medicines were more and more disregarded and disused; till, in a course of years, the greater part of them were forgotten, at least in the politer nations. In the room of these, abundance of new ones were introduced by reasoning, speculative men; and those more and more difficult to be applied, as being more remote from common observation. Hence rules for the application of these, and medical books, were immensely multiplied; till at length physic became an abstruse science, quite out of the reach of ordinary men.

10. Physicians now began to be had in admiration, as persons who were something more than human. And profit attended their employ, as well as honour; so that they had now two weighty reasons for keeping the bulk of mankind at a distance, that they might not pry into the mysteries of the profession. To this end, they increased those difficulties by

design which began in a manner by accident. They filled their writings with abundance of technical terms, utterly unintelligible to plain men. They affected to deliver their rules, and to reason upon them, in an abstruse and philosophical manner. They represented the critical knowledge of astronomy, natural philosophy, (and what not; some of them insisting on that of astronomy, and astrology too,) as necessarily previous to the understanding the art of healing. Those who understood only how to restore the sick to health, they branded with the name of empirics. They introduced into practice abundance of compound medicines, consisting of so many ingredients, that it was scarce possible for common people to know which it was that wrought the cure; abundance of exotics, neither the nature nor names of which their own countrymen understood; of chymicals, such as they neither had skill, nor fortune, nor time, to prepare; yea, and of dangerous ones, such as they could not use, without hazarding life, but by the advice of a physician. And thus both their honour and gain were secured; a vast majority of mankind being utterly cut off from helping either themselves or their neighbours, or once daring to attempt it.

11. Yet there have not been wanting, from time to time, some lovers of mankind who have endeavoured (even contrary to their own interest) to reduce physic to its ancient standard; who have laboured to explode out of it all the hypotheses, and fine-spun theories, and to make it a plain intelligible thing, as it was in the beginning, having no more mystery in it than this, "Such a medicine removes such a pain." These have demonstrably shown that neither the knowledge of astrology, astronomy, natural philosophy, nor even anatomy itself, is absolutely necessary to the quick and effectual cure of most diseases incident to human bodies, nor yet any chymical, or exotic, or compound medicine, but a single plant or root duly applied. So that every man of common sense (unless in some rare cases) may prescribe either to himself or his neighbour, and may be very secure from doing harm, even where he can do no good.

12. Even in the last age there was something of this kind done, particularly by the great and good Dr. Sydenham; and in the present by his pupil Dr. Dover, who has pointed out simple medicines for many diseases. And some such

may be found in the writings of the learned and ingenious Dr. Cheyne, who, doubtless, would have communicated many more to the world, but for the melancholy reason he gave one of his friends that pressed him with some passages in his works which too much countenanced the modern practice: "O Sir, we must do something *to oblige the faculty*, or they will tear us in pieces."

13. Without any regard to this, without any concern about the obliging or disobliging any man living, a mean hand has made here some little attempt towards a plain and easy way of curing most diseases. I have only consulted, herein, experience, common sense, and the common interest of mankind. And supposing they can be cured this easy way, who would desire to use any other? Who would not wish to have a physician always in his house, and one that attends without fee or reward? to be able (unless in some few complicated cases) to prescribe to his family as well as himself?

14. If it be said, "But what need is there of such attempt?" I answer, The greatest that can possibly be conceived. Is it not needful in the highest degree to rescue men from the jaws of destruction? from wasting their fortunes, as thousands have done, and continue to do daily? from pining away in sickness and pain, either through the ignorance or dishonesty of physicians; yea, and many times throwing away their lives, after their health, time, and substance?

Is it inquired, "But are there not books enough already on every part of the art of medicine?" Yes, too many ten times over, considering how little to the purpose the far greater part of them speak. But, beside this, they are too dear for poor men to buy, and too hard for plain men to understand. Do you say, "But there are enough of these collections of receipts." Where? I have not seen one yet, either in our own or any other tongue, which contains only safe, and cheap, and easy medicines. In all that have yet fallen into my hand, I find many dear and many far-fetched medicines, besides many of so dangerous a kind as a prudent man would never meddle with. And against the greater part of those medicines there is a further objection: They consist of too many ingredients. The common method of compounding and decompounding medicines can never be

reconciled to common sense. Experience shows that one thing will cure most disorders, at least as well as twenty put together. Then why do you add the other nineteen? Only to swell the apothecary's bill; nay, possibly, on purpose to prolong the distemper, that the doctor and he may divide the spoil.

But admitting there is some quality in the medicine proposed which has need to be corrected; will not one thing correct it as well as twenty? It is probable, much better. And if not, there is a sufficiency of other medicines which need no such correction.

How often, by thus compounding medicines of opposite qualities, is the virtue of both utterly destroyed! Nay, how often do those joined together destroy life, which single might have preserved it! This occasioned that caution of the great Boerhaave against mixing things without evident necessity, and without full proof of the effect they will produce when joined together, as well as of that they produce when asunder; seeing, (as he observes,) several things, which, separately taken, are safe and powerful medicines, when compounded, not only lose their former powers, but commence a strong and deadly poison.

15. As to the manner of using the medicines here set down, I should advise, as soon as you know your distemper, (which is very easy, unless in a complication of disorders; and then you would do well to apply to a physician that fears God,) First, use the first of the remedies for that disease which occurs in the ensuing collection; unless some other of them be easier to be had, and then it may do just as well. Secondly, after a competent time, if it takes no effect, use the second, the third, and so on. I have purposely set down, in most cases, several remedies for each disorder, not only because all are not equally easy to be procured at all times, and in all places, but likewise because the medicine which cures one man will not always cure another of the same distemper. Nor will it cure the same man at all times. Therefore it was necessary to have a variety. However, I have subjoined the letter *I* to those medicines which some think to be infallible. Thirdly, observe all the time the greatest exactness in your regimen or manner of living. Abstain from all mixed, all high-seasoned, food. Use plain diet, easy of digestion; and this as sparingly as you can, con-

sistent with ease and strength. Drink only water, if it agrees with your stomach; if not, good, clear small beer. Use as much exercise daily, in the open air, as you can without weariness. Sup at six or seven on the lightest food; go to bed early, and rise betimes. To persevere with steadiness in this course is often more than half the cure. Above all, add to the rest (for it is not labour lost) that old unfashionable medicine, prayer. And have faith in God, who "killeth and maketh alive; who bringeth down to the grave, and bringeth up."

16. For the sake of those who desire, through the blessing of God, to retain the health which they have recovered, I have added a few plain, easy rules, chiefly transcribed from Dr. Cheyne:—

I. 1. The air we breathe is of great consequence to our health. Those who have been long abroad in easterly or northerly winds should drink some thin and warm liquor going to bed, or a draught of toast and water.

2. Tender people should have those who lie with them, or are much about them, sound, sweet, and healthy.

3. Every one that would preserve health should be as clean and sweet as possible in their houses, clothes, and furniture.

II. 1. The great rule of eating and drinking is, to suit the quality and quantity of the food to the strength of our digestion; to take always such a sort and such a measure of food as sits light and easy to the stomach.

2. All pickled, or smoked, or salted food, and all high-seasoned, is unwholesome.

3. Nothing conduces more to health than abstinence and plain food, with due labour.

4. For studious persons, about eight ounces of animal food, and twelve of vegetable, in twenty-four hours, is sufficient.

5. Water is the wholesomest of all drinks; quickens the appetite, and strengthens the digestion most.

6. Strong, and more especially spirituous, liquors are a certain, though slow, poison.

7. Experience shows there is very seldom any danger in leaving them off all at once.

8. Strong liquors do not prevent the mischiefs of a surfeit, nor carry it off, so safely as water.

9. Malt liquors (except clear small beer, or small ale of due age) are exceeding hurtful to tender persons.

10. Coffee and tea are extremely hurtful to persons who have weak nerves.

III. 1. Tender persons should eat very light suppers, and that two or three hours before going to bed.

2. They ought constantly to go to bed about nine, and rise at four or five.

IV. 1. A due degree of exercise is indispensably necessary to health and long life.

2. Walking is the best exercise for those who are able to bear it; riding for those who are not. The open air, when the weather is fair, contributes much to the benefit of exercise.

3. We may strengthen any weak part of the body by constant exercise. Thus, the lungs may be strengthened by loud speaking, or walking up an easy ascent; the digestion and the nerves, by riding; the arms and hams, by strongly rubbing them daily.

4. The studious ought to have stated times for exercise, at least two or three hours a day: The one half of this before dinner; the other, before going to bed.

5. They should frequently shave, and frequently wash their feet.

6. Those who read or write much should learn to do it standing; otherwise it will impair their health.

7. The fewer clothes any one uses, by day or night, the hardier he will be.

8. Exercise, First, should be always on an empty stomach: Secondly, should never be continued to weariness: Thirdly, after it, we should take care to cool by degrees; otherwise we shall catch cold.

9. The flesh-brush is a most useful exercise, especially to strengthen any part that is weak.

10. Cold bathing is of great advantage to health. It prevents abundance of diseases. It promotes perspiration, helps the circulation of the blood, and prevents the danger of catching cold. Tender people should pour water upon the head before they go in, and walk swiftly. To jump in with the head foremost is too great a shock to nature.

V. 1. Costiveness cannot long consist with health. Therefore care should be taken to remove it at the beginning; and when it is removed, to prevent its return, by soft, cool, open diet.

2. Obstructed perspiration (vulgarly called catching cold)

is one great source of diseases. Whenever there appears the least sign of this, let it be removed by gentle sweats.

VI. 1. The passions have a greater influence on health than most people are aware of.

2. All violent and sudden passions dispose to, or actually throw people into, acute diseases.

3. The slow and lasting passions, such as grief and hopeless love, bring on chronical diseases.

4. Till the passion which caused the disease is calmed, medicine is applied in vain.

5. The love of God, as it is the sovereign remedy of all miseries, so in particular it effectually prevents all the bodily disorders the passions introduce, by keeping the passions themselves within due bounds. And by the unspeakable joy, and perfect calm, serenity, and tranquillity it gives the mind, it becomes the most powerful of all the means of health and long life.

LONDON,
June 11, 1747.

POSTSCRIPT.

1. IT was a great surprise to the editor of the following collection, that there was so swift and large a demand for it, that three impressions were called for in four or five years; and that it was not only republished by the booksellers of a neighbouring nation, but also inserted by parts in their public papers, and so propagated through the whole kingdom.

This encouraged him carefully to revise the whole, and to publish it again, with several alterations, which it is hoped may make it of greater use to those who love common sense and common honesty.

2. Those alterations are still in pursuance of my first design, to set down cheap, safe, and easy medicines; easy to be known, easy to be procured, and easy to be applied by plain, unlettered men. Accordingly, I have omitted a considerable number, which, though cheap and safe, were not so common or well known; and have added at least an equal number, to which that objection cannot be made, which are not only of small price, and extremely safe, but likewise easily to be found, if not in every house or yard, yet in every town, and almost every village, throughout the kingdom.

3. It is because they are not safe, but extremely dangerous, that I have omitted (together with antimony) the four Her-

culean medicines, opium,* the bark,* steel,* and most of the preparations of quicksilver. *Herculean* indeed! far too strong for common men to grapple with. How many fatal effects have these produced even in the hands of no ordinary physicians! With regard to four of these, the instances are glaring and undeniable. And whereas quicksilver, the fifth, is in its native form as innocent as bread or water; has not the art been discovered, so to prepare it as to make it the most deadly of all poisons? These, physicians have justly termed edged tools. But they have not yet taught them to wound at a distance; and honest men are under no necessity of touching them, or coming within their reach.

4. Instead of these, I have once more ventured to recommend to men of plain, unbiassed reason such remedies as air, water, milk, whey, honey, treacle, salt, vinegar, and common English herbs, with a few foreign medicines, almost equally cheap, safe, and common. And this I have done on that principle, whereby I desire to be governed in all my actions: "Whatsoever ye would that men should do unto you, the same do unto them."

5. At the request of many persons, I have likewise added plain definitions of most distempers; not indeed accurate or philosophical definitions, but such as are suited to men of ordinary capacities, and as may just enable them, in common simple cases, to distinguish one disease from another. In uncommon or complicated diseases, where life is more immediately in danger, I again advise every man without delay to apply to a physician that fears God.

BRISTOL,
October 16, 1755.

LONDON, *November* 10, 1760.

DURING the observation and experience of more than five years, which have passed since the last impression of this tract, I have had many opportunities of trying the virtues of the ensuing remedies. And I have now added the word *tried* to those which I have found to be of the greatest efficacy. I believe many others to be of equal virtue; but it has not lain in my way to make the trial.

In this course of time, I have likewise had occasion to collect several other remedies, tried either by myself or others, which are inserted under their proper heads. Some

* Except in a very few cases.

of these I have found to be of uncommon virtue, equal to any of those which were before published; and one I must aver, from personal knowledge, grounded on a thousand experiments, to be far superior to all the other medicines I have known; I mean electricity. I cannot but entreat all those who are well-wishers to mankind to make full proof of this. Certainly it comes the nearest an universal medicine, of any yet known in the world.

One grand advantage which most of these medicines have above those commonly used is this: You may be sure of having them good in their kind; pure, genuine, unsophisticate. But who can be sure of this, when the medicines he uses are compounded by an apothecary? Perhaps he has not the drug prescribed by the physician, and so puts in its place "what will do as well." Perhaps he has it; but it is stale and perished; yet "you would not have him throw it away. Indeed he cannot afford it." Perhaps he cannot afford to make up the medicine as the Dispensatory directs, and sell it at the common price. So he puts in cheaper ingredients; and you take, neither you nor the physician knows what! How many inconveniences must this occasion! How many constitutions are ruined hereby! How many valuable lives are lost! Whereas all these inconveniences may be prevented by a little care and common sense in the use of those plain, simple remedies which are here collected.

OTLEY, *April* 20, 1780.

SINCE the last correction of this tract, near twenty years ago, abundance of objections have been made to several parts of it. These I have considered with all the attention which I was master of; and, in consequence hereof, have now omitted many articles, and altered many others. I have likewise added a considerable number of medicines, several of which have been but lately discovered; and several (although they had been long in use) I had never tried before. But I still advise, in complicated cases, or where life is in immediate danger, let every one apply without delay to a physician that fears God. From one who does not, be his fame ever so great, I should expect a curse rather than a blessing.

Most of those medicines which I prefer to the rest are now marked with an asterisk.

LIST OF POETICAL WORKS

PUBLISHED BY

THE REV. MESSRS. JOHN AND CHARLES WESLEY.

WITH THE PREFACES CONNECTED WITH THEM.

I.

A Collection of Psalms and Hymns. 12mo., pp. 84. 1738.

II.

Hymns and Sacred Poems. Published by JOHN WESLEY, M.A., Fellow of Lincoln College, Oxford; and CHARLES WESLEY, M.A., Student of Christ Church, Oxford. 12mo., pp. 223. 1739.

PREFACE.

1. SOME verses, it may be observed, in the following Collection, were wrote upon the scheme of the Mystic Divines. And these, it is owned, we had once in great veneration, as the best explainers of the gospel of Christ. But we are now convinced, that we therein greatly erred, not knowing the Scriptures, neither the power of God. And because this is an error which many serious minds are sooner or later exposed to, and which indeed most easily besets those who seek the Lord Jesus in sincerity, we believe ourselves indispensably obliged, in the presence of God, and angels, and men, to declare wherein we apprehend those writers not to teach "the truth as it is in Jesus."

2. And First, we apprehend them to lay another foundation. They are careful indeed to pull down our own works; and to prove, that "by the deeds of the law shall no flesh be justified." But why is this? Only "to establish our own righteousness" in the place of our own works. They speak largely and well against expecting to be accepted of God for our virtuous actions; and then teach, that we are to be accepted for our virtuous habits or tempers. Still the ground of our acceptance is placed in ourselves. The difference is

only this: Common writers suppose we are to be justified for the sake of our outward righteousness; these suppose we are to be justified for the sake of our inward righteousness; whereas, in truth, we are no more justified for the sake of one than of the other. For neither our own inward nor outward righteousness is the ground of our justification. Holiness of heart, as well as holiness of life, is not the cause, but the effect of it. The sole cause of our acceptance with God, (or, that for the sake of which, on the account of which, we are accepted,) is the righteousness and the death of Christ, who fulfilled God's law, and died in our stead. And even the condition of it is not (as they suppose) our holiness either of heart or life; but our faith alone; faith contradistinguished from holiness, as well as from good works. Other foundation therefore can no man lay, without being an adversary to Christ and his gospel, than faith alone; faith, though necessarily producing both, yet not including either good works, or holiness.

3. But supposing them to have laid the foundation right, the manner of building thereon which they advise is quite opposite to that prescribed by Christ. He commands to build up one another. They advise, "To the desert! to the desert! and God will build you up." Numberless are the commendations that occur in all their writings, not of retirement intermixed with conversation, but of an entire seclusion from men, (perhaps for months or years,) in order to purify the soul. Whereas, according to the judgment of our Lord, and the writings of his Apostles, it is only when we are knit together that we "have nourishment from Him, and increase with the increase of God." Neither is there any time, when the weakest member can say to the strongest, or the strongest to the weakest, "I have no need of thee." Accordingly our blessed Lord, when his disciples were in their weakest state, sent them forth, not alone, but two by two. When they were strengthened a little, not by solitude, but by abiding with him and one another, he commanded them to "wait," not separate, but "being assembled together," for "the promise of the Father." And "they were all with one accord in one place," when they received the gift of the Holy Ghost. Express mention is made in the same chapter, that when "there were added unto them three thousand souls, all that believed were together, and con-

tinued steadfastly" not only "in the Apostles' doctrine," but also "in fellowship and in breaking of bread," and in praying "with one accord." Agreeable to which is the account the great Apostle gives of the manner which he had been taught of God, "for the perfecting of the saints, for the edifying of the body of Christ," even to the end of the world. And according to St. Paul, all who will ever come, in "the unity of the faith, unto a perfect man, unto the measure of the stature of the fulness of Christ," must "together grow up into Him: From whom the whole body fitly joined together and compacted" (or strengthened) "by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." (Ephesians iv. 14, 16.)

4. So widely distant is the manner of building up souls in Christ taught by St. Paul, from that taught by the Mystics! Nor do they differ as to the foundation, or the manner of building thereon, more than they do with regard to the superstructure. For the religion these authors would edify us in, is solitary religion. "If thou wilt be perfect," say they, "trouble not thyself about outward works. It is better to work virtues in the will. He hath attained the true resignation, who hath estranged himself from all outward works, that God may work inwardly in him, without any turning to outward things. These are the true worshippers, who worship God in spirit and in truth." For contemplation is, with them, the fulfilling of the law, even a contemplation that "consists in a cessation from all works."

5. Directly opposite to this is the gospel of Christ. Solitary religion is not to be found there. "Holy solitaries" is a phrase no more consistent with the gospel than holy adulterers. The gospel of Christ knows of no religion, but social; no holiness but social holiness. "Faith working by love" is the length and breadth and depth and height of Christian perfection. "This commandment have we from Christ, that he who loves God, love his brother also;" and that we manifest our love "by doing good unto all men; especially to them that are of the household of faith." And in truth, whosoever loveth his brethren, not in word only, but as Christ loved him, cannot but be "zealous of good works." He feels in his soul a burning, restless desire of spending and being spent for them. "My Father," will he say, "worketh

hitherto, and I work." And at all possible opportunities he is, like his Master, "going about doing good."

6. This then is the way: Walk ye in it, whosoever ye are, that have believed in his name. Ye know, "other foundation can no man lay than that which is laid, even Jesus Christ." Ye feel that by grace ye are saved through faith; saved from sin, by Christ "formed in your hearts;" and from fear, by "his Spirit bearing witness with your spirit, that ye are the sons of God." Ye are taught of God, "not to forsake the assembling of yourselves together, as the manner of some is;" but to instruct, admonish, exhort, reprove, comfort, confirm, and every way "build up one another." "Ye have an unction from the Holy One," that teacheth you to renounce any other or higher perfection, than "faith working by love;" faith "zealous of good works;" faith, "as it hath opportunity, doing good unto all men." "As ye have therefore received Jesus Christ the Lord, so walk ye in him, rooted and built up in him, and stablished in the faith, and abounding therein more and more." Only, "beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." For "ye are complete in Him. He is Alpha and Omega, the beginning and the ending, the first and the last." Only "continue in Him, grounded and settled, and be not moved away from the hope of the Gospel: And when Christ, who is our life, shall appear, then shall ye also appear with him in glory!"

III.

Hymns and Sacred Poems. Published by JOHN WESLEY, M.A., Fellow of Lincoln College, Oxford; and CHARLES WESLEY, M.A., Student of Christ Church, Oxford. The Second Edition. 12mo., pp. 160. 1739.

IV.

Hymns and Sacred Poems. Published by JOHN WESLEY, M.A., Fellow of Lincoln College, Oxford; and CHARLES WESLEY, M.A., Student of Christ Church, Oxford. 12mo., pp. 209. 1740.*

* In the year 1743 this Hymn Book was reprinted with the second, mentioned p. 319, so as to form one volume with it.—EDIT.

PREFACE.

1. "By grace," saith St. Paul, "ye are saved through faith." And it is indeed a great salvation which they have received, who truly "believe on the name of the Son of God." It is such as "eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive," until God "hath revealed it by his Spirit," which alone showeth these "deep things of God."

2. "Of this salvation the Prophets inquired diligently, searching what manner of time the Spirit which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow;" even that glorious liberty from the bondage of corruption, which should then be given to the children of God. Much more doth it behove us, diligently to inquire after this "prize of our high calling;" and earnestly to "hope for the grace which is brought unto us by the revelation of Jesus Christ."

3. Some faint description of this gracious gift of God is attempted in a few of the following verses. But the greater part of them relate to the way, rather than the end; either showing (so far as has fallen under our observation) the successive conquests of grace, and the gradual process of the work of God in the soul; or pointing out the chief hinderances in the way, at which many have stumbled and fallen.

4. This great gift of God, the salvation of our souls, which is begun on earth, but perfected in heaven, is no other than the image of God fresh stamped upon our hearts. It is a renewal in the spirit of our minds after the likeness of Him that created us. It is a salvation from sin, and doubt, and fear: From fear; for, "being justified freely," they who believe "have peace with God through Jesus Christ our Lord, and rejoice in hope of the glory of God:" From doubt; for "the Spirit of God beareth witness with their spirit, that they are the children of God:" And from sin; for being now "made free from sin, they are become the servants of righteousness."

5. God hath now "laid the axe to the root of the tree, purifying their hearts by faith, and cleansing all the thoughts of their hearts by the inspiration of his Holy Spirit." Having this hope, that they shall soon see God as he is, they

"purify themselves even as He is pure;" and are "holy as he which hath called them is holy, in all manner of conversation." Not that they have "already attained" all they shall attain, either "are already," in this sense, "perfect." But they daily go on "from strength to strength: Beholding now as in a glass the glory of the Lord, they are changed into the same image, from glory to glory, as by the Spirit of the Lord."

6. And "where the Spirit of the Lord is, there is liberty;" such liberty from the law of sin and death as the children of this world "will not believe, though a man declare it unto them." The Son hath made them free, and they are free indeed: Insomuch that St. John lays it down as a first principle among true believers, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." And again: "Whosoever abideth in Him" (in Christ) "sinneth not." And yet again: "Whosoever is born of God, doth not commit sin. For his seed remaineth in him, and he cannot sin, because he is born of God."

7. The son hath made them free, who are thus born of God, from that great root of sin and bitterness, pride. They feel that all their sufficiency is of God; that it is he alone who is in all their thoughts, and "worketh in them both to will and to do of his good pleasure." They feel that it is not they who speak, but the Spirit of their Father which speaketh in them; and that whatsoever is done by their hands, "the Father which is with them, he doeth the works." So that God is to them all in all, and they are as nothing in his sight. They are freed from self-will; as desiring nothing, no, not for one moment, (for perfect love casteth out all desire,) but the holy and perfect will of God: Not supplies in want; not ease in pain;* not life or death, or any creature; but continually crying in their inmost soul, "Father, thy will be done." They are freed from evil thoughts, so that they cannot enter into them; no, not for one instant. Aforetime, when an evil thought came in, they looked up, and it vanished away. But now it does not come in; there being

* This expression, and several others which follow, are far too strong, as Mr. Wesley afterwards perceived and acknowledged. They are corrected and qualified in Vol. XI., pp. 379, 380, of this edition of his Works, where a part of this preface is quoted.—EDIT.

no room for this in a soul which is full of God. They are freed from wanderings in prayer. Whensoever they pour out their hearts in a more immediate manner before God, they have no thought of anything past, or absent, or to come; but of God alone; to whom their whole souls flow in one even stream, and in whom they are swallowed up. In times past, they had wandering thoughts darted in; which yet fled away like smoke. But now that smoke does not rise at all, but they continually see Him which is invisible. They are freed from all darkness, having no fear, no doubt, either as to their state in general, or as to any particular action: For, their eye being single, their whole body is full of light. Whatsoever is needful, they are taught of God. They have an unction from the Holy One which abideth in them, and teacheth them every hour, what they shall do, and what they shall speak. Nor have they therefore any need to reason concerning it; for they see the way straight before them. The Lamb is their light, and they simply follow him, whithersoever he goeth. Hence, also, they are, in one sense, freed from temptations; for though numberless temptations fly about them, yet they wound them not, they trouble them not, they have no place in them. At all times their soul is even and calm; their heart is steadfast and unmovable; their peace, flowing as a river, "passeth all understanding;" and they "rejoice with joy unspeakable and full of glory." For they are "sealed by the Spirit unto the day of redemption;" having the witness in themselves, that "there is laid up for them a crown of righteousness, which the Lord shall give them in that day;" and being fully persuaded, through the Holy Ghost, that "neither death nor life, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate them from the love of God, which is in Christ Jesus their Lord."

8. Not that every one is a child of the devil, (as some have rashly asserted, who know not what they speak, nor whereof they affirm,) till he is, in this full sense, born of God. On the contrary, whosoever he be, who hath a sure trust and confidence in God, that through the merits of Christ his sins are forgiven, and he reconciled to the favour of God; he is a child of God, and, if he abide in him, an heir of all the great and precious promises. Neither ought he in any wise to

cast away his confidence, or to deny the faith he hath received, because it is weak, because hitherto it is only "as a grain of mustard-seed;" or because "it is tried with fire," so that his soul is "in heaviness through manifold temptations." For though "the heir, as long as he is a child, differeth nothing from a servant, yet is he lord of all." God doth not "despise the day of small things;" the day of fears, and doubts, and clouds, and darkness; but if there be first a willing mind, pressing toward the mark of the prize of our high calling, "it is accepted" (for the present) "according to what a man hath, and not according to what he hath not."

9. Neither, therefore, dare we affirm (as some have done) that this full salvation is at once given to true believers. There is, indeed, an instantaneous (as well as a gradual) work of God in the souls of his children; and there wants not, we know, a cloud of witnesses, who have received, in one moment, either a clear sense of the forgiveness of their sins, or the abiding witness of the Holy Spirit. But we do not know a single instance, in any place, of a person's receiving, in one and the same moment, remission of sins, the abiding witness of the Spirit, and a new, a clean heart.

10. Indeed, how God *may* work, we cannot tell; but the general manner wherein he *does* work, is this: Those who once trusted in themselves that they were righteous, who were rich and had need of nothing, are, by the Spirit of God, applying his word, convinced that they are poor and naked. All the things that they have done are brought to their remembrance, and set in array before them; so that they see the wrath of God hanging over their heads, and feel they deserve the damnation of hell. In their trouble they cry unto the Lord, and he shows he hath taken away their sins, and opens the kingdom of heaven in their hearts, even "righteousness, and peace, and joy in the Holy Ghost." Fear, and sorrow, and pain are fled away, and sin hath no more dominion over them. Knowing they are justified freely through faith in his blood, they have peace with God through Jesus Christ; they rejoice in hope of the glory of God; and the love of God is shed abroad in their hearts.

11. In this peace they remain for days, or weeks, or months, and commonly suppose they shall not know war any

more, till some of their old enemies, their bosom-sins, or the sin which did most easily beset them, (perhaps anger or desire,) assault them again, and thrust sore at them, that they may fall. Then arises fear, that they shall not endure to the end; and often doubt, whether God has not forgotten them, or whether they did not deceive themselves, in thinking their sins were forgiven, and that they were children of God. Under these clouds, especially if they reason with the devil, or are received to doubtful disputations, they go mourning all the day long, even as a father mourneth for his only son whom he loveth. But it is seldom long before their Lord answers for himself, sending them the Holy Ghost, to comfort them, to bear witness continually with their spirit, that they are the children of God. And then they are indeed meek, and gentle, and teachable, even as little children. Their stony heart was broken in pieces, before they received remission of sins: Yet it continued hard; but now it is melted down, it is soft, tender, and susceptible of any impression. And now first do they see the ground of their heart; which God would not before disclose unto them, lest the flesh should fail before him, and the spirit which he had made. Now they see all the hidden abominations there; the depths of pride, and self, and hell: Yet, having the witness in themselves,—Thou art "an heir of God, a joint heir with Christ;" thou shalt "inherit the new heavens and the new earth, wherein dwelleth righteousness;" their spirit rejoiceth in God their Saviour, even in the midst of this fiery trial, which continually heightens both the strong sense they then have of their inability to help themselves, and the inexpressible hunger they feel after a full renewal in his image, in righteousness, and all true holiness. Then God is mindful of the desire of them that fear him: He remembers his holy covenant, and he giveth them a single eye and a clean heart. He stamps upon them his own image and superscription; he createth them anew in Christ Jesus; he cometh unto them with his Son and his blessed Spirit, and, fixing his abode in their souls, bringeth them into the "rest which remaineth for the people of God."

V.

Hymns and Sacred Poems. By JOHN WESLEY, M.A., Fellow of Lincoln College, Oxford; and CHARLES WESLEY, M.A.,

Student of Christ Church, Oxford. The Second Edition. 12mo., pp. 300. 1745.*

THE PREFACE.

1. Perhaps the general prejudice against Christian perfection (the subject of many of the following verses) may chiefly arise from a misapprehension of the nature of it. We willingly allow, and continually declare, there is no such perfection in this life, as implies either a dispensation from doing good, and attending all the ordinances of God; or a freedom from ignorance, mistake, temptation, and a thousand infirmities necessarily connected with flesh and blood.

2. First. We not only allow, but earnestly contend, (as "the faith once delivered to the saints,") that there is no perfection in this life which implies any dispensation from attending all the ordinances of God, or from doing good unto all men, while we have time, though especially unto the household of faith. And whosoever they are that have taught otherwise, we are convinced they are not taught of God. We dare not receive them, neither bid them God speed, lest we be partakers of their evil deeds. We believe that not only the babes in Christ, who have newly found redemption in his blood, but those also who are grown up unto perfect men, unto "the measure of the stature of the fulness of Christ," are indispensably obliged, (and that they are obliged thereto is their glory and crown of rejoicing,) as oft as they have opportunity, to eat bread and drink wine in remembrance of Him; to search the Scriptures; by fasting, as well as temperance, to keep their bodies under, and bring them into subjection; and, above all, to pour out their souls in prayer, both secretly, and in the great congregation.

3. We, Secondly, believe, and therefore speak, and that unto all men, and with much assurance, that there is no such perfection in this life as implies an entire deliverance, either from ignorance or mistake, in things not essential to salvation, or from manifold temptations, or from numberless

* These four Hymn Books have each the same title; but they are distinct publications; and at present are very rarely to be met with. They contain several of the hymns which have always been in general use among the Methodists; not a few of which are stated to be translations from the German. The late very intelligent daughter of Mr. Charles Wesley informed me, that none of these translations were understood to be made by her father; but by her uncle, Mr. John Wesley.—Edit.

infirmities, wherewith the corruptible body, more or less, presses down the soul. This is the same thing which we have spoken from the beginning. If any teach otherwise, they are not of us. We cannot find any ground in Scripture to suppose that any inhabitant of a house of clay is wholly exempt from either bodily infirmities, or from ignorance of many things; or to imagine any is incapable of mistake, or of falling into divers temptations. No; "the disciple is not above his Master, nor the servant above his Lord." It is enough, that "every one who is perfect shall be as his Master."

4. "But what, then," it may be asked, "do you mean by one that is perfect? or, one that is as his Master?" We mean, one in whom is the mind which was in Christ, and who so walketh as He walked; a man that hath clean hands and a pure heart; or that is cleansed from all filthiness of flesh and spirit; one in whom there is no occasion of stumbling; and who, accordingly, doth not commit sin. To declare this a little more particularly: We understand by that scriptural expression, "a perfect man," one in whom God hath fulfilled his faithful word, "From all your filthiness, and from all your idols, will I cleanse you. I will also save you from all your uncleannesses." We understand hereby, one whom God hath sanctified throughout, even in body, soul, and spirit; one who walketh in the light, as He is in the light; in whom there is no darkness at all; the blood of Jesus Christ his Son having cleansed him from all sin.

5. This man can now testify to all mankind, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." He is holy, as God who called him is holy, both in life, and in all manner of conversation. He loveth the Lord his God with all his heart, and serveth Him with all his strength. He loveth his neighbour (every man) as himself; yea, as Christ loved us; them in particular that despitefully use him and persecute him, because they know not the Son, neither the Father. Indeed, his soul is all love, filled with bowels of mercies, kindness, meekness, gentleness, long-suffering. And his life agreeth thereto; full of "the work of faith, the patience of hope, the labour of love." And whatsoever he doeth, either in word or deed, he doeth it all in the name, in the love and power, of the Lord Jesus. In a

word, he doeth the will of God on earth, as it is done in heaven.

6. This it is to be a perfect man, to be sanctified throughout, created anew in Jesus Christ; even "to have a heart all flaming with the love of God," (to use Archbishop Usher's words,) "so as continually to offer up every thought, word, and work, as a spiritual sacrifice, acceptable unto God through Christ:" In every thought of our hearts, in every word of our tongues, in every work of our hands, to show forth His praise who hath called us out of darkness into his marvellous light. O that both we, and all who seek the Lord Jesus in sincerity, may thus be made perfect in one!

VI.

Hymns on God's Everlasting Love. To which is added, The Cry of a Reprobate. 12mo., pp. 36. 1741.

VII.

A Collection of Moral and Sacred Poems from the most celebrated English Authors. By JOHN WESLEY, M.A., Fellow of Lincoln College, Oxford. In Three Volumes. 12mo. 1744.

To the Right Honourable the Countess of Huntingdon.

MADAM,

IT has been a common remark, for many years, that poetry, which might answer the noblest purposes, has been prostituted to the vilest; even to confound the distinctions between virtue and vice, good and evil: And that to such a degree, that among the numerous poems now extant in our language, there is an exceeding small proportion which does not, more or less, fall under this heavy censure. So that a great difficulty lies on those who are not willing, on the one hand, to be deprived of an elegant amusement; nor, on the other, to purchase it at the hazard of innocence or virtue.

Hence it is, that many have placed a chaste collection of English poems among the chief *desiderata* of this age. Your mentioning this a year or two ago, and expressing a desire to see such a collection, determined me not to delay the design I had long had of attempting something in this kind. I therefore revised all the English poems I knew, and selected what appeared most valuable in them. Only Spenser's works

I was constrained to omit, because scarce intelligible to the generality of modern readers.

I shall rejoice if the want of which you complained be in some measure supplied by the following collection; of which this, at least, may be affirmed,—there is nothing therein contrary to virtue, nothing that can any way offend the chastest ear, or give pain to the tenderest heart. And perhaps whatever is really essential to the most sublime divinity, as well as the purest and most refined morality, will be found therein. Nor is it a small circumstance, that the most just and important sentiments are here represented with the utmost advantage, with all the ornaments both of wit and language, and in the clearest, fullest, strongest light.

I inscribe these poems to you, not only because you was the occasion of their thus appearing in the world; but also because it may be an inducement to many to read them. Your name, indeed, cannot excuse a bad poem; but it may recommend good ones to those who would not otherwise consider whether they were good or bad. And I am persuaded they will not be unacceptable to you, were it only on this account,—that many of them describe what a person of quality ought, and what I trust you desire, to be.

My heart's desire and prayer to God for you is, that you may never rest short of this: That "whatsoever things are true, whatsoever things are venerable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are honourable; if there be any virtue, if there be any praise, you may think on these things: And my God shall supply all your need, according to his riches in glory by Christ Jesus."

I am

Your Ladyship's obliged and obedient servant for Christ's sake,

OXFORD, JOHN WESLEY.

August, 1744.

VIII.

Hymns for the Watch-Night. 12mo., pp. 12.

IX.

An Elegy on the Death of Robert Jones, Esq., of Fonmon-Castle, in Glamorganshire, South Wales. 12mo., pp. 22. 1744.

X.

Hymns on the Lord's Supper. By JOHN WESLEY, M.A., Fellow of Lincoln College, Oxford; and CHARLES WESLEY, M.A., Student of Christ Church, Oxford. With a Preface, concerning the Christian Sacrament and Sacrifice, extracted from Dr. Brevint. 12mo., pp. 141. 1745.

XI.

Hymns for the Nativity of our Lord. The Second Edition. 12mo., pp. 24. 1745.

XII.

Hymns for our Lord's Resurrection. The Third Edition. 12mo., pp. 24. 1748.

XIII.

Hymns for Ascension-Day. The Second Edition. 12mo., pp. 12. 1747.

XIV.

Hymns of Petition and Thanksgiving for the Promise of the Father. By the Rev. Mr. JOHN and CHARLES WESLEY. The Second Edition. 12mo., pp. 36. 1747.

XV.

Gloria Patri, &c.; or, Hymns to the Trinity. The Sixth Edition. 12mo., pp. 11. 1746.

XVI.

Hymns for the Public Thanksgiving Day, October 9, 1746. 12mo., pp. 12. 1746.

XVII.

A Collection of Psalms and Hymns. Published by JOHN WESLEY, M.A., Fellow of Lincoln College, Oxford; and CHARLES WESLEY, M.A., Student of Christ Church, Oxford. The Fourth Edition, enlarged. 12mo., pp. 148. 1748.

XVIII.

Hymns and Sacred Poems. In Two Volumes. By CHARLES WESLEY, M.A., Student of Christ Church, Oxford. 12mo., pp. 335, 338. 1749.

XIX.

An Epistle to the Rev. Mr. John Wesley. By CHARLES WESLEY, Presbyter of the Church of England. 12mo., pp. 12. 1755.

XX.

Hymns occasioned by the Earthquake, March 8, 1750. To which is added, an Hymn upon the pouring out of the Seventh Vial, Rev. xvi., xvii., &c., occasioned by the Destruction of Lisbon. Part I. The Second Edition. 12mo., pp. 12. 1756.

XXI.

Hymns occasioned by the Earthquake, March 8, 1750. To which is added, an Hymn for the English in America, and another for the Year 1756. Part II. The Second Edition. 12mo., pp. 24. 1756.

XXII.

Hymns for the year 1756. Particularly for the Fast-Day, February 6. 12mo., pp. 24.

XXIII.

Hymns for Times of Trouble and Persecution. By JOHN and CHARLES WESLEY, Presbyters of the Church of England. The Third Edition, enlarged. 12mo., pp. 83. 1756.

XXIV.

Hymns for Times of Trouble. 12mo., pp. 12.

XXV.

Hymns of Intercession for all Mankind. 12mo., pp. 34. 1758.

XXVI.

Hymns for the Expected Invasion, 1759. 12mo., pp. 12.

XXVII.

Hymns for those to whom Christ is All in All. 12mo., pp. 144. 1761.

XXVIII.

Short Hymns on Select Passages of the Holy Scriptures. By CHARLES WESLEY, M.A., and Presbyter of the Church

of England. In Two Volumes. 12mo., pp. 392, 432. 1762.

PREFACE.

God having graciously laid his hand upon my body, and disabled me from the principal work of the ministry, has thereby given me an unexpected occasion of writing the following Hymns. Many of the thoughts are borrowed from Mr. Henry's Comment, Dr. Gell on the Pentateuch, and Bengelius on the New Testament.

Several of the hymns are intended to prove, and several to guard, the doctrine of Christian perfection. I durst not publish one without the other.

In the latter sort I use some severity; not against particular persons, but against enthusiasts and Antinomians; who, by not living up to their profession, give abundant occasion to them that seek it, and cause the truth to be evil spoken of.

Such there have been, in every age, in every revival of religion. But this does in nowise justify the men who put darkness for light, and light for darkness; who call the wisdom of God foolishness, and all real religion enthusiasm.

When the wheat springs up, the tares also appear; and both grow together until the harvest: Yet there is an essential difference between them. This occasions a difference in my expressions; and as great a seeming contradiction, as when I declare with St. Paul, "A man is justified by faith, and not by works;" and with St. James, "A man is justified by works, and not by faith only."

My desire is, "rightly to divide the word of truth." But "who is sufficient for these things?" Who can check the self-confident, without discouraging the self-diffident? I trust in God, that none of the latter will take to themselves what belongs to the former only.

Reader, if God ministers grace to thy soul through any of these hymns, give Him the glory, and offer up a prayer for the weak instrument, that, whenever I finish my course, I may depart in peace, having seen in Jesus Christ his great salvation.

XXIX.

Graces before and after Meat. 12mo., pp. 12.

XXX.

An Extract from Milton's Paradise Lost. With Notes. 18mo., pp. 320. 1763.

TO THE READER.

Of all the poems which have hitherto appeared in the world, in whatever age or nation, the preference has generally been given, by impartial judges, to Milton's "Paradise Lost." But this inimitable work, amidst all its beauties, is unintelligible to abundance of readers: The immense learning which he has everywhere crowded together, making it quite obscure to persons of a common education.

This difficulty, almost insuperable as it appears, I have endeavoured to remove in the following Extract: First, By omitting those lines which I despaired of explaining to the unlearned; and, Secondly, by adding short and easy notes; such as, I trust, will make the main of this excellent poem clear and intelligible to any uneducated person of a tolerable good understanding.

To those passages which I apprehend to be peculiarly excellent, either with regard to sentiment or expression, I have prefixed a star: And these, I believe, it would be worth while to read over and over, or even to commit to memory.

London,
January 1, 1763.

XXXI.

Select Hymns: With Tunes annexed: Designed chiefly for the use of the People called Methodists. Second Edition, corrected and enlarged. 12mo., pp. 159. 1765.

PREFACE.

1. Some years ago, a Collection of Tunes was published, under the title of *Harmonia Sacra.* I believe all unprejudiced persons who understand music allow, that it exceeds, beyond all degrees of comparison, anything of the kind which has appeared in England before; the tunes being admirably well chosen, and accurately engraven, not only for the voice, but likewise for the organ or harpsichord.

2. But this, though it is excellent in its kind, is not the thing which I want. I want the people called Methodists to sing true the tunes which are in common use among them.

At the same time, I want them to have in one volume the best hymns which we have printed; and that in a small and portable volume, and one of an easy price.

3. I have been endeavouring for more than twenty years to procure such a book as this; but in vain. Masters of music were above following any direction but their own. And I was determined, whoever compiled this, should follow my direction; not mending our tunes, but setting them down, neither better nor worse than they were. At length I have prevailed. The following Collection contains all the tunes which are in common use among us. They are pricked true, exactly as I desire all our congregations may sing them; and here is prefixed to them a Collection of those Hymns which are, I think, some of the best we have published. The volume likewise is small, as well as the price. This therefore I recommend, preferable to all others.

JOHN WESLEY.

XXXII.

Hymns for New Year's Day. 12mo., pp. 11. 1766.

XXXIII.

Hymns for the use of Families, and on Various Occasions. By CHARLES WESLEY, M.A., late Student of Christ Church. 12mo., pp. 176. 1767.

XXXIV.

Hymns for Children, and others of riper Years. The Second Edition. 12mo., pp. 84. 1768.

XXXV.

Hymns on the Trinity. 12mo., pp. 132. 1768.

XXXVI.

Funeral Hymns. 12mo., pp. 70. 1769.

XXXVII.

Hymns for those that seek, and those that have, Redemption in the Blood of Jesus Christ. The Eighth Edition. 12mo., pp. 68. 1769.

XXXVIII.

An Extract from Dr. Young's Night Thoughts on Life, Death, and Immortality. 12mo., pp. 241. 1770.

TO THE READER.

1. It is the observation of a late ingenious writer, "What is usually called a correct taste is very much offended with Dr. Young's 'Night Thoughts.' It is obvious that the poetry sometimes sinks into childish conceits, or prosaic flatness; but oftener rises into the turgid, or false sublime; and that it is often perplexed and obscure. Yet this work contains many strokes of the most sublime poetry; and is full of those pathetic strokes of nature and passion, which touch the heart in the most tender and affecting manner. Besides, there are afflictions too deep to bear either reasoning or amusement. They may be soothed, but cannot be diverted. The gloom of the 'Night Thoughts' perfectly corresponds with this state of mind. It indulges and flatters the present passion, and at the same time presents those motives of consolation which alone can render certain griefs supportable. We may here observe that secret and wonderful endearment which nature has annexed to all our sympathetic feelings, whereby we enter into the deepest scenes of distress and sorrow, with a melting softness of heart far more delightful than all the joys which dissipating and unthinking mirth can inspire."

2. My design in the following extract is, (1.) To leave out all the lines which seem to me, either to contain childish conceits, to sink into prosaic flatness, to rise into the turgid, the false sublime, or to be incurably obscure to common readers. (2.) To explain the words which are obscure, not in themselves, but only to unlearned readers. (3.) To point out, especially to these, by a single or double mark, what appear to me to be the sublimest strokes of poetry, and the most pathetic strokes of nature and passion.

3. It may be objected by some, that I have left out too much; by others, that I have left out too little. I answer, (1.) I have left out no more than I apprehended to be either childish, or flat, or turgid, or obscure: So obscure, as not to be explained without more words than suited with my design. (2.) I have left in no more of what I conceived liable to any of these objections than was necessary to preserve some tolerable connexion between the preceding and following lines.

4. Perhaps a more plausible objection will be, that the explanations are too short. But be pleased to observe, it

was no part of my design to explain anything at large; but barely to put, as often as I could, a plain word for a hard one: And where one did not occur, to use two or three, or as few as possible.

5. But I am sensible it may be objected farther, the word added to explain the other does not always express the meaning of it; at least, not so exactly and fully as might be. I answer, (1.) I allow this. But it was the best I could find without spending more time upon it than I could afford. (2.) Where the word added does not express the common meaning of the word, it often expresses the Doctor's peculiar meaning; who frequently takes words in a very uncommon, not to say improper, sense. (3.) I have made a little attempt, such as I could consistently with abundance of other employment. Let one that has more leisure and more abilities supply what is here wanting.

XXXIX.

Preparation for Death, in several Hymns. 12mo., pp. 46. 1772.

XL.

Select Parts of Mr. Herbert's Sacred Poems. 12mo., pp. 32. 1773.

XLI.

Hymns and Spiritual Songs, intended for the Use of Christians of all Denominations. Published by John and Charles Wesley. The Twenty-first Edition. 12mo., pp. 136. 1777.

THE PREFACE.

1. The innumerable mischiefs which have arisen from bigotry, an immoderate attachment to particular opinions or modes of worship, have been observed and lamented, in all ages, by men of a calm and loving spirit. O when will it be banished from the face of the earth! When will all who sincerely love God employ their zeal, not upon ceremonies and notions, but upon justice, mercy, and the love of God!

2. The ease and happiness that attend, the unspeakable advantages that flow from, a truly catholic spirit, a spirit of universal love, (which is the very reverse of bigotry,) one would imagine, might recommend this amiable temper to

every person of cool reflection. And who that has tasted of this happiness can refrain from wishing it to all mankind? Who that has experienced the real comfort, the solid satisfaction, of a heart enlarged in love toward all men, and, in a peculiar manner, to all that love God and the Lord Jesus Christ in sincerity, can avoid earnestly desiring that all men may be partakers of the same comfort?

3. It is with unspeakable joy, that these observe the spirit of bigotry greatly declining, (at least, in every Protestant nation of Europe,) and the spirit of love proportionably increasing. Men of every opinion and denomination now begin to bear with each other. They seem weary of tearing each other to pieces on account of small and unessential differences; and rather desire to build up each other in the great point wherein they all agree,—the faith which worketh by love, and produces in them the mind which was in Christ Jesus.

4. It is hoped, the ensuing collection of Hymns may in some measure contribute, through the blessing of God, to advance this glorious end, to promote this spirit of love, not confined to any opinion or party. There is not an hymn, not one verse, inserted here, but what relates to the common salvation; and what every serious and unprejudiced Christian, of whatever denomination, may join in. It is true, none but those who either already experience the kingdom of God within them, or, at least, earnestly desire so to do, will either relish or understand them. But all these may find either such prayers as speak the language of their souls when they are in heaviness; or such thanksgivings as express, in a low degree, what they feel, when rejoicing with joy unspeakable. Come, then, all ye children of the Most High, and let us magnify his name together; and let us with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ!

XLII.

A Collection of Hymns, for the Use of the People called Methodists. 12mo., pp. 520. 1780.

PREFACE.

1. For many years I have been importuned to publish such a Hymn Book as might be generally used in all our

congregations throughout Great Britain and Ireland. I have hitherto withstood the importunity, as I believed such a publication was needless, considering the various Hymn Books which my brother and I have published within these forty years last past; so that it may be doubted whether any religious community in the world has a greater variety of them.

2. But it has been answered, "Such a publication is highly needful upon this very account; for the greater part of the people, being poor, are not able to purchase so many books. And those that have purchased them are, as it were, bewildered in the immense variety. There is therefore still wanting a proper Collection of Hymns for general use, carefully made out of all these books, and one comprised in so moderate a compass as neither to be cumbersome nor expensive."

3. It has been replied, "You have such a Collection already, (entitled Hymns and Spiritual Songs,) which I extracted several years ago from a variety of Hymn Books." But it is objected, "This is in the other extreme; it is abundantly too small. It does not, it cannot, in so narrow a compass, contain variety enough; not so much as we want, among whom singing makes so considerable a part of the public service. What we want is, a collection neither too large, that it may be cheap and portable; nor too small, that it may contain a sufficient variety for all ordinary occasions."

4. Such a Hymn Book you have now before you. It is not so large as to be either cumbersome or expensive; and it is large enough to contain such a variety of hymns as will not soon be worn threadbare. It is large enough to contain all the important truths of our most holy religion, whether speculative or practical; yea, to illustrate them all, and to prove them both by Scripture and reason. And this is done in a regular order. The Hymns are not carelessly jumbled together, but carefully ranged under proper heads, according to the experience of real Christians. So that this book is, in effect, a little body of experimental and practical divinity.

5. As but a small part of these Hymns is of my own composing,* I do not think it inconsistent with modesty to declare, that I am persuaded no such Hymn Book as this has yet been published in the English language. In what other

* The greater part was composed by the Rev. Charles Wesley.—EDIT.

publication of the kind have you so distinct and full an account of scriptural Christianity? such a declaration of the heights and depths of religion, speculative and practical? so strong cautions against the most plausible errors; particularly those that are now most prevalent? and so clear directions for making our calling and election sure; for perfecting holiness in the fear of God?

6. May I be permitted to add a few words with regard to the poetry? Then I will speak to those who are judges thereof with all freedom and unreserve. To these I may say, without offence, (1.) In these Hymns there is no doggerel, no botches, nothing put in to patch up the rhyme, no feeble expletives. (2.) Here is nothing turgid or bombast on the one hand, or low and creeping on the other. (3.) Here are no cant expressions, no words without meaning. Those who impute this to us know not what they say. We talk common sense, whether they understand it or not, both in verse and prose, and use no word but in a fixed and determinate sense. (4.) Here are, allow me to say, both the purity, the strength, and the elegance of the English language, and, at the same time, the utmost simplicity and plainness, suited to every capacity. Lastly, I desire men of taste to judge, (these are the only competent judges,) whether there be not in some of the following Hymns the true spirit of poetry, such as cannot be acquired by art and labour, but must be the gift of nature. By labour a man may become a tolerable imitator of Spenser, Shakspeare, or Milton, and may heap together pretty compound epithets, as *pale-eyed, meek-eyed,* and the like; but unless he be born a poet, he will never attain the genuine spirit of poetry.

7. And here I beg leave to mention a thought which has been long upon my mind, and which I should long ago have inserted in the public papers, had I not been unwilling to stir up a nest of hornets. Many gentlemen have done my brother and me (though without naming us) the honour to reprint many of our Hymns. Now they are perfectly welcome so to do, provided they print them just as they are. But I desire they would not attempt to mend them; for they really are not able. None of them is able to mend either the sense or the verse. Therefore I must beg of them one of these two favours; either to let them stand as they are, to take them for better for worse, or to add the true reading in

the margin, or at the bottom of the page; that we may no longer be accountable either for the nonsense or for the doggerel of other men.

8. But to return: That which is of infinitely more moment than the spirit of poetry, is the spirit of piety. And I trust, all persons of real judgment will find this breathing through the whole collection. It is in this view chiefly that I would recommend it to every truly pious reader as a means of raising or quickening the spirit of devotion, of confirming his faith, of enlivening his hope, and of kindling or increasing his love to God and man. When poetry thus keeps its place, as the handmaid of piety, it shall attain, not a poor perishable wreath, but a crown that fadeth not away.

LONDON, JOHN WESLEY.
October 20, 1779.

XLIII.

Hymns written in the Time of the Tumults, June, 1780. 12mo., pp. 19. 1780.

XLIV.

Hymns for the Fast-Day. The Fourth Edition. 12mo., pp. 24. 1780.

XLV.

The Protestant Association; written in the midst of the Tumults, June, 1780. 12mo., pp. 34.

XLVI.

Hymns for the Nation, in 1782. In Two Parts. 12mo., pp. 47.

XLVII.

Prayers for Condemned Malefactors. 12mo., pp. 12. 1785.

XLVIII.

A Pocket Hymn Book, for the Use of Christians of all Denominations. 24mo., pp. 208. 1785.

TO THE READER.

1. IN the Hymn Book which I published about four years since, although it was larger than I at first intended, there was no room for very many of our Hymns which were no way inferior to those contained therein. A collection of

these, as I found many desired it, I have now published in a smaller volume, including a very few of those which were published in the other.

2. Several of these I omitted before, because I was afraid they would not be understood by a common congregation. But if some do not understand them, I make no doubt but that many others will, and, I trust, profit thereby. And the deeper the meaning is, the more it will profit those that do understand them.

LONDON, JOHN WESLEY.
October 1, 1784.

XLIX.

A Pocket Hymn Book, for the Use of Christians of all Denominations. 24mo., pp. 240. 1787.

THE PREFACE.

1. A FEW years ago I was desired by many of our Preachers to prepare and publish a small Hymn Book, to be used in common in our societies. This I promised to do as soon as I had finished some other business which was then on my hands. But before I could do this, a bookseller stepped in, and, without my consent or knowledge, extracted such a Hymn Book, chiefly from our works, and spread several editions of it throughout the kingdom.

2. Two years ago I published a Pocket Hymn Book, according to my promise: But most of our people were supplied already with the other Hymns. And these are circulated still. To cut off all pretence from the Methodists for buying them, our brethren in the late Conference, at Bristol, advised me to print the same Hymn Book which had been printed at York. This I have done in the present volume: Only with this difference:—

3. First. Out of those two hundred and thirty-two hymns. I have omitted seven-and-thirty. These I did not dare to palm upon the world, because fourteen of them appeared to me very flat and dull; fourteen more, mere prose, tagged with rhyme; and nine more to be grievous doggerel. But a friend tells me, "Some of these, especially those two that are doggerel double-distilled, namely, 'The despised Nazarene,' and that which begins,—

'A Christ I have; O what a Christ have I!'

are hugely admired, and continually echoed from Berwick-upon-Tweed to London." If they are, I am sorry for it: It will bring a deep reproach upon the judgment of the Methodists. But I dare not increase that reproach by countenancing, in any degree, such an insult both on religion and common sense. And I earnestly intreat all our Preachers, not only never to give them out, but to discountenance them by all prudent means, both in public and private.

4. Secondly. I have added a considerable number of the best hymns which we have ever published: Although I am sensible they will not suit the taste of the admirers of doggerel. But I advise them to keep their own counsel, and not betray their want of judgment.

5. Thirdly. Whereas in the other Hymn Book the hymns are strangely thrown out of their places, and all jumbled together; they are here carefully methodized again, and ranged in their proper order.

6. "But did not you, in a late preface, give any one leave to print your Hymns that pleased?" No, I never did; I never said, I never intended, any such thing. My words are, p. 6,* "Many have.....reprinted our Hymns. *They* are perfectly welcome so to do; provided they print them just as they are." *They are welcome.* Who? Why, Mr. Madan, Berridge, and those that have done it already, for the use of their several congregations. But could any one imagine I meant a bookseller? or that a Methodist bookseller would undertake it? to take a whole book out of mine? only adding a few shreds out of other books for form's sake? And could I mean he was welcome to publish this among Methodists, just at the time when I had engaged to do it myself? Does not every one, unless he shuts his eyes, see, that every shilling he gains by it he takes out of my pocket? yet not so properly out of mine, as out of the pockets of the poor Preachers? For I lay up nothing: And I lay out no more upon myself than I did forty years ago: (My carriage is no expense to me; that expense being borne by a few friends:) But what I receive is for the poor, especially the poor Preachers.

7. Upon the whole: Although there are some hymns in this book which I should never have printed, but that I was

* Page 341, of the present volume.—EDIT.

desired to reprint *the whole book,* printed at York; yet I am bold to recommend this small Hymn Book, as the best of the size that has ever been published among the Methodists. But it is still greatly inferior to the large Hymn Book; in which I believe the judicious and candid reader may find a clear explication of every branch both of speculative and practical divinity.

HIGHBURY-PLACE, JOHN WESLEY.
November 15, 1786.

MUSICAL WORKS

PUBLISHED BY

THE REVEREND JOHN WESLEY, M.A.

I.

A COLLECTION of Tunes, set to Music, as they are sung at the Foundery. 12mo., pp. 36. 1742.

II.

The Grounds of Vocal Music. 12mo., pp. 12.

III.

Sacred Harmony; or, A Choice Collection of Psalms and Hymns, set to Music, in Two and Three Parts, for the Voice, Harpsichord, and Organ. 12mo., pp. 354.

IV.

Sacred Harmony; or, A Choice Collection of Psalm and Hymn Tunes, in Two or Three Parts, for the Voice, Harpsichord, and Organ. 12mo., pp. 157.

V.

Sacred Melody; or, A Choice Collection of Psalm and Hymn Tunes: With a Short Introduction. 12mo., pp. 118.

DIRECTIONS FOR CONGREGATIONAL SINGING.

THAT this part of divine worship may be more acceptable to God, as well as more profitable to yourself and others, be careful to observe the following directions:—

1. Sing *all.* See that you join with the congregation as frequently as you can. Let not a slight degree of weakness or weariness hinder you. If it is a cross to you, take it up, and you will find a blessing.

2. Sing *lustily,* and with a good courage. Beware of singing as if you were half dead, or half asleep; but lift up your voice with strength. Be no more afraid of your voice now, nor more ashamed of its being heard, than when you sung the songs of Satan.

3. Sing *modestly.* Do not bawl, so as to be heard above, or distinct from, the rest of the congregation, that you may not destroy the harmony; but strive to unite your voices together, so as to make one clear melodious sound.

4. Sing *in time.* Whatever time is sung, be sure to keep with it. Do not run before, nor stay behind it; but attend closely to the leading voices, and move therewith as exactly as you can. And take care you sing not too slow. This drawling way naturally steals on all who are lazy; and it is high time to drive it out from among us, and sing all our tunes just as quick as we did at first.

5. Above all, sing *spiritually.* Have an eye to God in every word you sing. Aim at pleasing Him more than yourself, or any other creature. In order to this, attend strictly to the sense of what you sing; and see that your heart is not carried away with the sound, but offered to God continually; so shall your singing be such as the Lord will approve of here, and reward when he cometh in the clouds of heaven.

A LETTER TO THE REV. DR. RUTHERFORTH.*

Rev. Sir, *March* 28, 1768.

I. 1. Your charges, published five years ago, I did not see till yesterday. In the fourth I am unconcerned. The three former I purpose now to consider; and I do it the more cheerfully, because they are wrote with such seriousness as becomes the importance of the subject, and with less tartness than I am accustomed to expect from opponents of every kind.

2. But before I enter on the subject, suffer me to remove a stumbling-block or two out of the way. You frequently charge me with evasion; and others have brought the same charge. The plain case is this: I have wrote on various heads, and always as clearly as I could. Yet many have misunderstood my words, and raised abundance of objections. I answered them, by explaining myself, showing what I did not mean, and what I did. One and another of the objectors stretched his throat, and cried out, "Evasion! Evasion!" And what does all this outcry amount to? Why, exactly thus much: They imagined they had tied me so fast, that it was impossible for me to escape. But presently the cobwebs were swept away, and I was quite at liberty. And I bless God I can unravel truth and falsehood, although artfully twisted together. Of such evasion I am not ashamed. Let them be ashamed who constrain me to use it.

3. You charge me likewise, and that more than once or twice, with maintaining contradictions. I answer, (1.) If all my sentiments were compared together, from the year 1725 to 1768, there would be truth in the charge; for, during the latter part of this period, I have relinquished several of my former sentiments. (2.) During these last thirty years, I may have varied in some of my sentiments or expressions without observing it. (3.) I will not undertake to defend all the expressions which I have occasionally used during this time, but must desire men of candour to make allowance for those

* This Letter should have been inserted, Vol. IX., p. 173, but was overlooked at the proper time.—Edit.

Quas aut incuria fudit,
*Aut humana parum cavit natura.**

(4.) It is not strange if, among these inaccurate expressions, there are some seeming contradictions, especially considering I was answering so many different objectors, frequently attacking me at once, and one pushing this way, another that, with all the violence they were able. Nevertheless, (5.) I believe there will be found few, if any, real contradictions in what I have published for near thirty years.

4. I come now to your particular objections. I begin with the subject of your third charge,—assurances; because what I have to say upon this head will be comprised in few words. Some are fond of the expression: I am not; I hardly ever use it. But I will simply declare (having neither leisure nor inclination to draw the saw of controversy concerning it) what are my present sentiments with regard to the thing which is usually meant thereby.

I believe a few, but very few, Christians have an assurance from God of everlasting salvation; and that is the thing which the Apostle terms the plerophory or full assurance of hope.

I believe more have such an assurance of being now in the favour of God as excludes all doubt and fear. And this, if I do not mistake, the Apostle means by the plerophory or full assurance of faith.

I believe a consciousness of being in the favour of God (which I do not term plerophory, or full assurance, since it is frequently weakened, nay, perhaps interrupted, by returns of doubt or fear) is the common privilege of Christians, fearing God and working righteousness.

Yet I do not affirm there are no exceptions to this general rule. Possibly some may be in the favour of God, and yet go mourning all the day long. But I believe this is usually owing either to disorder of body, or ignorance of the Gospel promises.

Therefore I have not for many years thought a consciousness of acceptance to be essential to justifying faith.

And after I have thus explained myself once for all, I think without any evasion or ambiguity, I am sure without

* This quotation from Horace is thus translated by Smart:—"Which either inattention has dropped, or human nature has not sufficiently provided against."—EDIT.

any self-contradiction, I hope all reasonable men will be satisfied. And whoever will still dispute with me on this head must do it for disputing's sake.

II. 1. In your first charge you undertake to prove that "Christianity does not reject the aid of human learning." (Page 1.)

Mr. B. thinks it does. But I am not accountable for him, from whom in this I totally differ. Yet you certainly include me when you say, "These new reformers maintain that every believer, who has the gift of utterance, is qualified to preach the Gospel." (Page 2.) I never maintained this. On many occasions I have maintained quite the contrary. I never said, "Human learning is an impediment to a Divine, which will keep him from the knowledge of the truth." (Page 3.) When, therefore, you say, "The contempt with which these men treat human learning," (*ibid*,) you do me much injustice; as likewise when you say, "They agree that human learning is of no use at all to a Preacher of the Gospel." I do not agree with any who speak thus. Yet you cite my own writings to prove it: "Farther Appeal," Part III., p. 106.* If I say any such thing, either there or any where else, let me bear the blame for ever.

2. For my deliberate thoughts on human learning, I appeal to my "Serious Address to the Clergy." I there lay down *ex professo* the qualifications, the learning in particular, which (as I apprehend) every Clergyman who can have, ought to have. And if any who are educated at the University have it not, they are inexcusable before God and man.

To put this matter beyond dispute, I appeal to something more than words. Can any man seriously think I despise learning who has ever heard of the school at Kingswood? especially if he knows, with how much care, and expense, and labour, I have kept it on foot for these twenty years? Let him but read the rules of Kingswood school, and he will urge this objection no more.

3. But you "employ illiterate Preachers." I cannot answer this better than by transcribing the very page to which you refer:—

"It will easily be observed that I do not depreciate learning of any kind. The knowledge of the languages is a

* Vol. VIII., p. 219, of the present edition of Mr. Wesley's Works.—EDIT.

valuable talent; so is the knowledge of the arts and sciences. Both the one and the other may be employed to the glory of God, and the good of men. But yet I ask, Where hath God declared in his word that he cannot, or will not, make use of men that have it not? Has Moses or any of the Prophets affirmed this? or our Lord, or any of his Apostles? You are sensible all these are against you. You know the Apostles themselves, all except St. Paul, were ανδρες αγραμματοι και ιδιωται, common, unphilosophical, unlettered men."

4. Suffer me to add that paragraph, from which you strangely infer that I hold learning to be of "no use at all to a Preacher."

"I am bold to affirm that these unlettered men have help from God for that great work, the saving souls from death; seeing he hath enabled, and doth enable them still, to turn many to righteousness. Thus hath he destroyed the wisdom of the wise, and brought to nought the understanding of the prudent. When they imagined they had effectually shut the door, and blocked up every passage whereby any help could come to two or three Preachers, weak in body as well as soul, who, they might reasonably believe, would, humanly speaking, wear themselves out in a short time; when they had gained their point by securing, as they supposed, all the men of learning in the nation, He that sitteth in heaven laughed them to scorn, and came upon them by a way they thought not of. Out of the stones he raised up those who should beget children to Abraham. We had no more foresight of this than you. Nay, we had the deepest prejudices against it, until we could not but own that God gave wisdom from above to these unlearned and ignorant men; so that the work of the Lord prospered in their hand, and sinners were daily converted to God.

"Indeed, in the one thing which they profess to know, they are not ignorant men. I trust there is not one of them who is not able to go through such an examination, in substantial, practical, experimental divinity, as few of our candidates for holy orders, even in the University, (I speak it with sorrow and shame, and in tender love,) are able to do. But O! what manner of examination do most of those candidates go through! And what proof are the testimonials commonly brought (as solemn as the form is wherein they run) either of the piety or knowledge of those to whom

are entrusted those sheep which God hath purchased with his own blood?"

5. Yet you cite this very paragraph to prove that I "intimate, the help which these illiterate men receive from God is such as will enable them to preach Christ's Gospel without reading the Scriptures;" (page 9;) adding, "St. Paul's command to Timothy is a sufficient confutation of this groundless, or rather impious, pretence." I cannot conceive how you could imagine those words to intimate any such thing. Be this pretence whose it will, it is none of mine; it never entered into my thoughts.

6. But "there are in the Scriptures 'things hard to be understood.' And is every unlettered mechanic able to explain them?" (Page 11.) No, surely. But may we not likewise ask: Is every Clergyman able to explain them? You will not affirm it. However, "they are the safest guides who, from their childhood, have known the holy Scriptures, and have diligently and faithfully made use of all the helps to understand them which a liberal education has put into their hands, who have given attendance to reading, have meditated on those things, and have given themselves wholly to them." (Page 11.)

Certainly these are the safest guides. But how many, Sir, do you know of these? Suppose there are thirty thousand Clergymen in England, can you vouch this for ten thousand of them? I remember his late Grace of Canterbury (I mean Archbishop Potter) was occasionally saying that, on searching the records, he could find only three hundred of the Clergy who stood out against Popery in Queen Mary's reign. Do you think the other twenty-nine thousand seven hundred were "the safest guides?" I hope indeed things are mended now. I see no reason to doubt, but there are among the present Clergy a far greater number both of learned and pious men. And yet I fear we cannot count many thousands now that answer your strong description. May our good Lord increase their number, how many soever they be!

7. Now I beg leave to ask a question in my turn. Which do you think is the safest guide, a cursing, swearing, drinking Clergyman, (that such there are you know,) or a tradesman, who has in fact "from his childhood known the holy Scriptures," and has for five years (to say no more) faithfully and diligently made use of all the helps which the

English tongue has put into his hands, who has given attendance to reading, has meditated on these things, and given himself wholly to them? Can any reasonable man doubt one moment which of these is the safest guide?

Certainly "those who want these qualifications," who do not give attendance to reading, who do not meditate on those things, yea, and give themselves wholly to them, are ignorant and unstable men, in a very bad sense of the words. And let them understand philosophy ever so well, and be ever such critics in Greek and Hebrew, "they will pervert the Scriptures when they pretend to interpret them," (page 12,) and that not only to their own destruction.

8. But "many of these strolling Preachers are so ignorant as not to know that the Scriptures were not written in their mother tongue." (Page 8.) Indeed they are not: Whoever gave you that information abused your credulity. Most of the travelling Preachers in connexion with me are not ignorant men. As I observed before, they know all which they profess to know. The languages they do not profess to know; yet some of them understand them well. Philosophy they do not profess to know; yet some of them tolerably understand this also. They understand both one and the other better than great part of my pupils at the University did: And yet these were not inferior to their fellow-collegians of the same standing; (which I could not but know, having daily intercourse with all the under-graduates, either as Greek Lecturer or Moderator;) nor were these inferior to the under-graduates of other Colleges.

9. You conclude this charge. For "those whose minds are not stored with useful literature, the wisdom of the public has provided such guides as are both able and willing to show them the right way." (Page 13.) Would to God it had! But is it really so? Is there such a guide in every parish in England? Are then all the Rectors, Vicars, and Curates therein, "both able and willing" to guide all their parishioners to heaven? Do not both you and I, and all the world, know that this is not the case? Are there not many who are utterly unable to guide others, having neither learning nor understanding to guide themselves? Are there not more, who, if they are able, are not willing, taking no care or thought about it? They eat, and drink, and rise up to play,

"And leave to tatter'd crape the drudgery of prayer."

Once more. Are there not too many of those guides "whom the wisdom of the public has provided," who are neither able nor willing to guide others in the right way, being equally void of knowledge and piety? Is it then "the duty of the people to continue in the things which they have learned" from these guides? and "to hold fast the faithful word as they have been taught?" Why, what have they been taught? Just nothing. From these guides they have learned nothing, nor could learn anything, either from their precept or example. And are they "then only in danger when they do not follow these guides?" If they do follow them, they must follow them to hell. O Sir, why will you constrain me to show the nakedness of the land? I would far rather spread a veil over it. And I heartily wish I may never more be laid under a necessity of touching on this unpleasing subject.

10. Upon the whole, what I believe concerning learning, as I have again and again declared, is this: That it is highly expedient for a guide of souls, but not absolutely necessary. What I believe to be absolutely necessary is, a faith unfeigned, the love of God and our neighbour, a burning zeal for the advancement of Christ's kingdom, with a heart and life wholly devoted to God. These I judge to be necessary in the highest degree; and next to these, a competent knowledge of Scripture, a sound understanding, a tolerable utterance, and a willingness to be as the filth and offscouring of the world.

III. 1. You entitle your second charge, "An Examination of the Doctrine of the Methodists concerning inward Feelings."

I have explained myself so frequently and so largely upon this head already, that I flattered myself I should scarce have occasion to do it any more. But as I am still totally misunderstood and misrepresented, I am under a necessity of doing it yet again.

You state the question thus: "Have we any reason to believe that the mind has an inward feeling, which will enable it to perceive the ordinary influences of God's Spirit, so as to discern from whence they come?" (Page 15.)

I answer, (1.) The fruit of his ordinary influences are love, joy, peace, long-suffering, gentleness, meekness. (2.) Whoever has these, inwardly feels them; and if he understands

his Bible, he discerns from whence they come. Observe, what he inwardly feels is these fruits themselves: Whence they come, he learns from the Bible.

This is my doctrine concerning inward feelings, and has been for above these forty years. And this is clear to any man of common sense: I appeal to all the world if it is not. Only do not puzzle the cause by a cloud of words, and then lay the blame on me.

2. You state the question again: (Page 17:) "What I mean to affirm is, that, while the soul is united to such a body, the operations of external things" (say the operations of the Holy Spirit, for of these we are talking, and of these alone) "upon some one or more of these organs excite no inward feeling." Nay, nor outward neither. He must be a bold man that will affirm the contrary. If this be all that you mean to affirm, we agree to a hair's breadth.

3. You afterwards open yourself farther: "The mind, in its present situation, has no inward sense, by which the influence of external causes," (the influence of the Holy Spirit,) "or the causes themselves," (this is quite another question,) "may be felt or discerned. It then only perceives them when they affect the organs of the body, so as to raise a sensation in it by their means." (Page 22.)

Did ever the most illiterate Methodist talk in such a manner as this? "The mind then only perceives the influences of the Holy Spirit when they affect the organs of the body!"

If you say, "I do not mean the Holy Spirit by external causes," then you mean and say what is nothing to the purpose. For your very title confines you to the influences of the Holy Spirit, and you are, or should be, speaking of nothing else.

4. You go on: "It is a fundamental principle in the Methodist school, that all who come into it must renounce their reason." Sir, are you awake? Unless you are talking in your sleep, how can you utter so gross an untruth? It is a fundamental principle with us, that to renounce reason is to renounce religion; that religion and reason go hand in hand; and that all irrational religion is false religion. I therefore speak quite "consistently with my own doctrines" when I caution my followers against judging of the spirit by which any one speaks, by their own inward feelings; because

these, being of a doubtful nature, may come from God, or may not. You add, "What therefore shall we think of these inward feelings? They cannot be clear perceptions of the cause from which these affections or sentiments are derived." Who says they are? I never did. You cite the words wherein I say just the contrary. Whom then doth your arguing reprove? Do you "not fight as one that beateth the air?"

5. Mr. W. indeed "endeavours to explain away the doctrine of the Methodists concerning inward feelings." (Page 25.) That is, I plainly tell what I mean by those expressions. My words run thus: "By feeling, I mean being inwardly conscious of; by the operations of the Spirit, I do not mean the manner in which he operates, but the graces which he operates in a Christian." And again: "We believe that love, joy, peace, are inwardly felt, or they have no being; and that men are satisfied they have grace, first by feeling these, and afterwards by their outward actions."

One might imagine the controversy was now at an end. No: I am not a jot the nearer. For you go on: "If he and his brethren" (away with "his brethren;" the point lies between you and me) "mean no more than this, why do they speak of this matter in such language as makes their disciples pretend to have an inward sense, by which they feel sometimes the power of God, sometimes the Holy Ghost, sometimes Jesus Christ, and by which they can as clearly discern each of these while he acts upon them, as they can discern outward objects by their bodily senses?" (Page 26.) So now the matter is out! But who are the men? What are their names? And where do they live? If you know any who pretend to this, I do not; but I know they are none of my disciples. They never learned it of me. I have three grains of common sense, whether you believe it or not.

6. But you will pin it upon me, whether I will or no, and that by three passages of my own writings. (1.) "Lucy Godshall felt the love of God in an unusual manner." She did. I mean in an unusual degree. And what will you make of this? (2.) "When he examined some of his disciples, and they related their 'feeling the blood of Christ running upon their arms, or going down their throats, or poured like water upon their breast and heart,' did he tell them that these circumstances were all the dreams of a

heated imagination?" I did; I told them that these three circumstances, and several others of the same kind, were mere dreams, though some of those which they then related might be otherwise. I will tell you more: I was so disgusted at them for those dreams, that I expelled them out of the society.

The third passage is this: "We do speak of grace, (meaning thereby the power of God, which worketh in us both to will and to do of his good pleasure,) that it is as perceptible to the heart, while it confirms, refreshes, purifies, and sheds the love of God abroad therein, as sensible objects are to the senses." (Page 27.) I do speak thus; and I mean thereby that the comfort which God administers, not his power distinct from it, the love and purity which he works, not his act of working distinguished from it, are as clearly discernible by the soul as outward objects by the senses. And I never so much as dreamed that any one could find any other meaning in the words.

7. I cannot close this subject of inward feelings without recurring to the twentieth page of your tract. Here you attempt to prove that these Preachers confine the influences of God's Holy Spirit to themselves and their followers; because, say you, "no one else feels its workings;" none but they and their followers. Observe; it is not I affirm this, but you, that "none but Methodists feel the workings of the Spirit." But how will you reconcile this assertion with the seventeenth Article of our Church, which teaches, that all "godly persons feel in themselves the working of the Spirit of Christ mortifying the works of the flesh, and drawing up their mind to high and heavenly things?" It is in this sense only, that I did and do assert all good men feel the working of the Holy Spirit. If any can prove they do not, I stand condemned; if not, none can condemn me concerning inward feelings.

8. You subjoin some reflections on another subject,—bodily emotions of various kinds. Before we reason upon it, let us state the fact. These outward symptoms are not at all times, nor in all places; for two or three years they were not constant, but frequent in London, Bristol, Newcastle-upon-Tyne, and in a few other places. They sometimes occur still, but not often. And we do not regard whether they occur or not, knowing that the essence of religion, righteousness,

peace, and joy in the Holy Ghost, is quite independent upon them.

Upon this you ask, "Are these the fruits of the Spirit?" (Page 31.) I answer, No; who ever thought they were? You ask, 2. "Are these the marks whereby we may be assured that they who are thus affected discern its workings?" You answer for me, "They themselves do not believe it. Nay, Mr. W. declares it is his opinion, 'Some of these agonies are from the devil;' and makes no doubt but 'it was Satan tearing them as they were coming to Christ.'" (Page 33.) But if I myself declare thus, what room was there for the preceding questions? Now certainly you must be quite satisfied. No; you are as far from it as ever! You gravely ask, "What experienced physicians of the soul must these be, who are unable to distinguish the influence of the Holy Ghost from the tearing of Satan?" Why, Sir, you this instant repeated the very words wherein I do distinguish them. "But you ascribe the same symptoms sometimes to the one, and sometimes to the other." Indeed I do not: I always ascribe these symptoms to Satan tearing them.

9. You add in a marginal note, "Mr. W. sometimes denies that he considers these fits as signs of the new birth." I always deny it, if you mean by signs anything more than something which may accidentally attend it. Yet "in some of his writings he calls these fallings and roarings by the name of convictions. He says, 'Many were wounded deeply; but none were delivered from that painful conviction.' 'Monday 30th. Two more were in strong pain, both their souls and bodies being well nigh torn asunder.'" Very true; but in which of these passages do I "call fallings and roarings by the name of convictions?" Excuse me; if I cannot distinguish God from the devil, I can at least distinguish the soul from the body. For do I ever confound bodily disorders with sorrow or pain of mind?

10. However, "Mr. W. speaks of these at least as outward signs," that the new birth "is working in those that have them." (Page 23.) I speak of them as "outward symptoms which have often accompanied the inward work of God." A peculiar instance of this I relate in the first Journal, which you are at the pains to transcribe. And, as you observe, "there are many instances in the same Journal, in which I express myself in the same manner." But what

does all this prove? Just what I said before, and not one jot more; I speak of them as "outward symptoms which have often accompanied the inward work of God." Often, I say, not always, not necessarily: They may, or they may not. This work may be without those symptoms, and those symptoms may be without this work.

11. But you say, "The following account, which he writes to one of his correspondents, will make the matter clear. 'I have seen very many persons changed in a moment from the spirit of fear, horror, despair, to the spirit of love, joy, peace; and from sinful desires, till then reigning over them, to a pure desire of doing the will of God. That such a change was then wrought, appears not from their shedding tears only, or falling into fits, or crying out, (these are not the fruits or signs whereby I judge,) but from the whole tenor of their lives.'" (Page 33.)

Now I should really imagine this passage proves quite the contrary of what you intend. Yea, that it is full and decisive. "But," say you, "though he denies these to be the fruits by which he judges that this inward change is wrought, yet he looks upon them as signs that it is working." Yes, in the sense above explained. While God was inwardly working, these outward signs often appeared; nay, almost daily in Bristol, during the first summer which I spent there.

12. Upon the whole, I declare once for all, (and I hope to be troubled no more upon the subject,) I look upon some of those bodily symptoms to have been preternatural or diabolical, and others to have been effects which in some circumstances naturally followed from strong and sudden emotions of mind. Those emotions of mind, whether of fear, sorrow, or joy, I believe were chiefly supernatural, springing from the gracious influences of the Spirit of God which accompanied his word.

13. I believe this is all the answer I need give to the severe accusation you have brought against me; for which, I trust, men of candour will discern there was not the least foundation. With respect to the first point, despising learning, I am utterly clear. None can bring any proof, or shadow of proof, that I do not highly esteem it. With regard to the assurance of faith and hope, I have spoken as clearly as I can; and I trust serious men, who have some experience in religion, will not find much to condemn therein.

And with respect to inward feelings, whoever denies them, in the sense wherein alone I defend them, must deny all the life and power of religion, and leave nothing but a dead, empty form. For take away the love of God and our neighbour, the peace of God, and joy in the Holy Ghost, or, which comes to the same, deny that they are felt, and what remains but a poor, lifeless shadow?

14. This is what I do and must contend for. "I thought you had contended for quite another thing." If you had only thought so, or only said so in private conversation, it had been of no great consequence. But it was of consequence, when you not only brought a false accusation against your brother before so venerable an assembly, but also published it to all the world. Surely the first step was enough, and more than enough. Was there nothing more important wherewith to entertain the stewards of the mysteries of God, than the mistakes, if they really had been such, of the Methodists, so called? Had they no enemies more dangerous than these? Were they not in more imminent danger, if of no outward sin, nothing in their behaviour or conversation unworthy of their calling, yet of neglect, of remissness, of not laying out all their time, and care, and pains, in feeding the sheep which Christ hath purchased with his own blood? Were none of them in danger of levity, of pride, of passion, of discontent, of covetousness? Were none of them seeking the praise of men more than the praise of God? O Sir, if this was the case of any of them, I will not say how trifling, how insignificant, but how mischievous to these, how fatal, how destructive must a charge of this kind be! by which they were led, not to examine themselves, to consider either their own hearts or ways, but to criticise on others, on those with whom nine in ten had no manner of concern! Surely so solemn an opportunity might be improved to far other purposes! even to animate every one present to offer up himself a living sacrifice to God, that so he may be ready to be offered upon the sacrifice and service of his faith; to have one thing only in his eye, to desire to aim at nothing else, not honour, not ease, not money, not preferment, but to save his own soul and them that hear him.

I am, Rev. Sir,

Your brother and servant for Christ's sake.

DCCCCXXIV.—*To the Editor of the Gentleman's Magazine.**

MR. URBAN, CITY-ROAD, *December 24th*, 1785.

IF you will insert the following in your Magazine, you will oblige your humble servant,

JOHN WESLEY.

THIS morning a friend sent me the Gentleman's Magazine for last May, wherein I find another letter concerning my eldest brother. I am obliged to Mr. Badcock for the candid manner wherein he writes, and wish to follow his pattern in considering the reasons which he urges in defence of what he wrote before. 1. Mr. B. says, "His brother cannot be ignorant that he always bore the character of a Jacobite; a title to which I really believe he had no dislike." Most of those who gave him this title did not distinguish between a Jacobite and a Tory; whereby I mean, "one that believes God, not the people, to be the origin of all civil power." In this sense he was a Tory; so was my father; so am I. But I am no more a Jacobite than I am a Turk; neither was my brother. I have heard him over and over disclaim that character. 2. "But his own daughter affirmed it." Very likely she might; and doubtless she thought him such. Nor is this any wonder, considering how young she was when her father died; especially if she did not know the difference between a Tory and a Jacobite; which may likewise have been the case with Mr. Badcock's friends, if not with Mr. Badcock himself.

3. Mr. W. says, "He never published anything political." This is strictly true. "He never wrote, much less published, one line against the King." He never published one. But I believe he did write those verses entitled "The Regency," and therein, "by obliquely exposing the Regents, exposed the King himself."

In this my brother and I differed in our judgments. I thought, exposing the King's Ministers was one way of exposing the King himself: My brother thought otherwise; and, therefore, without scruple, exposed Sir Robert Walpole, and all other evil Ministers. Of his writing to Sir Robert I never heard before, and cannot easily believe it now.

4. From the moment that my mother heard my brother

* The following Letter should have been inserted, Vol. XIII. p. 411.—EDIT.

and me answer for ourselves, she was ashamed of having paid any regard to the vile misrepresentations which had been made to her after our return from Georgia. She then fully approved both our principles and practice, and soon after removed to my house, and gladly attended all our ministrations, till her spirit returned to God.

DCCCCXXV.—*To Mr. John Cricket.*

My dear Brother, London, *February* 10*th*, 1783.

Many years ago, the society at Barnard-Castle, as large as that at Derry, was remarkably dead. When Samuel Meggot, now with God, came to them, he advised them to keep a day of fasting and prayer. A flame broke out, and spread through all the Circuit; nor is it extinguished to this day.

I advise you to do the same at Derry. On Sunday evening reprove strongly their unfaithfulness and unfruitfulness; and desire all that fear God to humble themselves with fasting on the Friday following. I am much inclined to hope, a flame will break out in Londonderry likewise.

But you must immediately resume the form at least of a Methodist society. I positively forbid you or any Preacher to be a Leader: Rather put the most insignificant person in each class to be the Leader of it. And try if you cannot persuade three men, if no more, and three women, to meet in band.

Hope to the end! You shall see better days!

I am

Yours affectionately.

P.S. The plainer you speak the more good you will do. Derry will bear plain dealing. I am just as well as I was forty years ago.

DCCCCXXVI.—*To Mr. John Man, Missionary in Nova-Scotia.*

My dear Brother, London, *June* 30*th*, 1788.

I am greatly concerned for the prosperity of the work of God in Nova-Scotia. It seems some way to lie nearer my

heart than even that in the United States: Many of our brethren there are, we may hope, strong in the Lord, and in the power of his might; but I look upon those in the northern provinces to be younger, and tender children, and consequently to stand in need of our most anxious care. I hope all of you that watch over them are exactly of one mind, and of one judgment; that you take care always to speak the same things, and to watch over one another in love.

Mr. Wrey is a workman that need not be ashamed. I am glad to hear of his safe arrival. Although he has not much learning, he has, what is far better, uprightness of heart, and devotedness to God. I doubt not but he and you will be one, and go on your way hand in hand. Whatever opposers you meet with, Calvinists, Papists, Antinomians, or any other, have a particular care that they do not take up too much either of your thoughts or time. You have better work: Keep to your one point, Christ dying for us, and living in us; so will you fulfil the joy of,

My dear brethren,

Your affectionate friend and brother.

TO

THE READER OF THE ARMINIAN MAGAZINE.*

It is usual, I am informed, for the compilers of Magazines to employ the outside covers in acquainting the courteous reader with the beauties and excellencies of what he will find within. I beg him to excuse me from this trouble; from writing a panegyric upon myself. Neither can I desire my friends to do it for me, in their recommendatory letters. I am content this Magazine should stand or fall by its own intrinsic value. If it is a compound of falsehood, ribaldry, and nonsense, let it sink into oblivion. If it contains only the words of truth and soberness, then let it meet with a favourable reception.

* This short Address was inserted on the cover of the first number of the Arminian Magazine, published in January, 1778.—Edit.

It is usual, likewise, with Magazine writers, to speak of themselves in the plural number: "We will do thus." And indeed it is the general custom of great men so to do. But I am a little one. Let me then be excused in this also, and permitted to speak as I am accustomed to do.

LEWISHAM, JOHN WESLEY.
November 24, 1777.

IT will easily be observed, that this Magazine contains fewer articles than any other. This is not by accident, but design. I have frequently been disgusted by the many bits and scraps of various kinds which make up a great part of most publications of this nature. Before one has well entered upon any subject, it is at an end, and referred to the next number: A mere trick to decoy the reader to buy another and another number. On the contrary, I shall endeavour to begin and conclude as many things as possible in each number: And with regard to taking the numbers that follow, let every reader use his own discretion.

AN ANSWER

TO

SEVERAL OBJECTIONS AGAINST "THE ARMINIAN MAGAZINE."

IN A LETTER TO A FRIEND.*

DEAR SIR, LONDONDERRY, *June 5th*, 1778.

I HAVE a long letter from an anonymous correspondent respecting the Arminian Magazine. It appears to be wrote with a friendly design, and in an excellent spirit. The objections mentioned therein seem to be partly his own, partly repeated from others.

* This letter was printed in the form of a tract, and stitched up with the first volume of the Arminian Magazine.—EDIT.

The first is, "It is too short. Some other Magazines are almost as long again. It is true, there are as many pages as in others; but there are not so many lines in a page; not so many by ten or twelve as in the Spiritual Magazine."

I answer, by confessing the charge. It is undeniably true, that it does not contain so many lines, either in prose or verse, as the Spiritual Magazine. And

> Tonson, who is himself a wit,
> Weighs writers' merits by the sheet.

So do thousands besides; But I do not write for these. I write for those who judge of books, not by the quantity, but by the quality, of them; who do not ask how long, but how good, they are. I spare both the reader's time and my own, by couching the sense in as few words as I can. Those who prefer the dealers in many words may find them on every side: And from these they may have, not only as much more, but ten times as much, for their money.

A second objection is, "Here is not variety enough." I answer, Here is all the variety I promised: I promised, the bulk of the Magazine (as the very title implies) should treat of universal redemption. And hence you had reason to expect that the greatest part of every number would turn on that single point. Do you blame me for keeping close to my point? for not rambling from my subject? It is not my manner. I do not aim at it. Whether in speaking or writing, I endeavour to avoid this kind of variety, and to keep one thing always in view.

"But there is not variety in the historical part." But what do you mean? Would you have me insert bits and scraps of history? or give in each number part of the Life of one man, and part of that of another? I never proposed this. I think it far better to select a few of the best Lives I know, and to go entirely through one before I enter upon another.

In the letters there is certainly as much variety as any reasonable man can expect. Indeed they are all serious; and they all relate to one thing,—the work of God in the heart. But this also was what I promised at first; what I proposed from the beginning.

"But would it not be advisable to procure and print letters from various correspondents?" Yes; if I could hope for

better than I have already: But I have no hope of this. I believe, very many of those that now lie by me will not easily be excelled, either in point of sentiment or expression, by any other I can receive.

"But would not many of your correspondents propose objections, and thereby occasion more variety?" They would: But that is a kind of variety which I peculiarly dislike. I have studiously avoided it from the beginning, and shall do to the end, of the work. I design going straight on in proving my point, without turning aside to the right hand or the left.

"But you have no pictures or other decorations or embellishments, which other Magazines have." It is true. But I will tell you what I have,—if you cannot find it out without telling,—such paper as no Magazine in England was ever printed upon before. Consider! this one single article costs more than all their fine embellishments put together.

Permit me to say, once for all: To men of taste, men of sense, and men of piety, I am in hopes this Magazine will recommend itself, without any but its own intrinsic ornaments. But if any of these will inform me how it may be improved, consistently with my first design, the favour will be thankfully acknowledged by,

Dear Sir,

Your affectionate servant,

JOHN WESLEY.

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